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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. VIII.

A REVIVAL OF RELIGION.

HABAKKUK iii. 2.—*O Lord, revive thy work in the midst of the years.*

A REVIVAL OF RELIGION, A REVIVAL OF RELIGION,—how very different the feeling and impression, my friends, with which different Christians hear these words pronounced!—One Christian associates with a revival all that is wild and irrational, fanatic and extravagant; what is called a revival, he esteems a demonstration of human folly and delusion. Another christian, perhaps as wise and as worthy as he, associates with an excitement of this nature all that is sacred and sanctifying, solemn and holy,—an evidence, a visible evidence, of the power of the Almighty on the soul of man. With impassioned fervor he breathes to heaven this very prayer of the prophet: 'O Lord, revive thy work in the midst of the years; in the midst of the years make thyself known; in wrath remember mercy.'

What shall we say, then, of these two representations; representations so strongly opposed? Both cannot be true, and both cannot be false. Both, I acknowledge, cannot be pure truth or pure falsehood; but I am disposed to imagine, that like most human decisions, more especially opinions of a speculative cast, both views have in them something of correctness and something of imperfection. May that gracious Being, who gives to all men liberally and upbraids them not, this day assist us in ascertaining the doctrine of revelation,—and assist us in ascertaining the necessities of our hearts!

1. Let us, in the first place, view the connection and import of the text. It was now about 605 years before the coming of the Messiah. The prophet contemplates the violence and injustice of his countrymen, the indifference and presumption of Judah and Jerusalem; and by the impulse of inspiration, he foretells the destruction of those kingdoms by the invading army of the Chaldeans. 'Behold,' he exclaims,

'I will work a work in your days,
Which you will not believe, though it be told you.
For, behold I will raise up the Chaldeans,
That cruel and swift-moving nation,
Who shall go over the breadth of the earth,
To possess dwelling-places not their own.
All of them shall come for violence;
They shall gather captives as the sand.'

The prophet then comforts himself by considering the immutable promises of the Eternal: 'Art thou not from everlasting, O Jehovah? my God, my holy one, we shall not die,—we shall not universally perish.'

Considering the sin and idolatry of the Chaldeans, he deems it impossible that they can be permitted to conquer, exterminate, and carry into captivity the chosen people of God.

The Almighty then pronounces many woes upon the invaders and conquerers of his people, the idolatrous Chaldeans; and Habakkuk replies: 'O Jehovah, I have heard thy declaration, and I am filled with terror. O Lord, revive thy work, thy work of religious wisdom, and obedience, in the midst of the years of captivity: in the midst of those unhappy years, make thyself known,—make known thy goodness, thy mercy, thy paternal love.'

This prayer was heard by the most high in tender compassion. Many interpositions of grace were manifested to his people in their region of servitude. He preserved them a distinct people; he destroyed their proneness to idolatry; he wrought deliverance for Daniel and his companions, for Esther and her people; and he restored the dispersed exiles at last to their native country.

2. You perceive, my friends, the import and the connection of my text: 'O Lord, revive thy work in the midst of the years.'

Do you ask me this morning, what was that work of the Lord, which Habakkuk intreated him to revive, revive in the midst of those miserable years of slavery?

That very same work, I answer, which it is this moment. It was then as now, the abandonment of criminal indulgences; it was then as now, the removal of that palsy of the soul, indifference to religion; it was sustaining the character of children of the Most High.

Here, then, we appear before the Supreme Disposer. We assemble in his courts of salvation; we this day implore his power in reviving the work of piety, in our own borders and in our own bosoms. What have we reason to hope? What have we reason to expect? Have we reason to anticipate any favor of this description? That God will revive us,—restore us to spiritual health,—make us Christians,—Christians in heart and life,—without our own cooperation? It was not so with Ezekiel; it was not so with Daniel; it was not so with Daniel's associates in banishment; it was not so with Esther the queen, and all the more exemplary of the Jewish nation. Nor: they avoided the vices to which they were exposed; and they worshipped the God of their fathers with the sincerest piety and devotion.

How then, in what manner,—did God revive his holy work in the kingdom of Chaldea? Precisely as he would revive it in these United States of America. The Jews experienced, as you must each one experience, the consequences of their disobedience. They endured a miserable existence by the rivers of Babylon, Chebar and Ulai, Tigris and Euphrates. Seventy long years brought them,—that is, the few that survived, and the many who were born there,—brought them to themselves. They then remembered Jerusalem and Jerusalem's God. God gave them, as he gives to you, reason and revelation; power to refrain from evil, and power to perform his command; promises of deliverance, and divine assistance to cooperate with their strong desire of emancipation. Little, it is true, were they able to accomplish; but that little, were it only a wish of their heart, a lifting up of the hand,—that little was indispensable. They were favored by the God of the fathers,—by him who remembered them in their low estate. They were redeemed from Chaldea, as you are redeemed from heathen servitude and darkness. They returned to their native land in triumph and rejoicing, just as you all enjoy opportunity of returning to God and the Savior.

Do you long for their release, their glorious welcome home? Endeavor to realize your situation in a land of light. You discover in the gospel of Christ the principles and materials of freedom and enjoyment. You feel within you, this hour, a capacity to embrace those principles and means of salvation. Nay more: this capacity is not all. The spirit of Almighty God helps the infirmities of feeble man. Man's insufficiency is supplied by the fulness and liberality of the infinite Being. Does the voice of the Almighty proclaim: Make you a new heart and a new spirit? It proclaims the means also at the same moment: Repent. Turn from your transgressions. Let not iniquity be the cause of your ruin. Cast away from you all your transgressions. I have no pleasure in the death of him that dieth. Wherefore turn and live.

The voice of the Savior of the world makes the same proclamation: 'Come unto me, all ye that labor and are heavy-laden.' This command implies, that you are oppressed, overburdened with sin. It implies also your power to repair to one, who is commissioned to relieve you. Come,—come in the way of God's appointment, and I will give you rest. Take my yoke upon you. This is another command, and the plain intimation is, that you are made able to perform it. In what manner? Partly by your own ability as a rational free-agent; partly by the cooperating agency of the divine spirit; and partly by imitation of your perfect exemplar. His words are, 'Learn of me, for I am meek and lowly in heart.' Christ then repeats the heavenly promise: 'And ye shall find rest to your souls.'

3. Such are the steps preliminary to conversion, to a revival of religion, to the attainment of salvation. Your past offenses are forgiven. I do not mean that you are converted to the same excellence of character, as you would have possessed, had you lived a holy life from your earliest years of reason and accountability. Such a conversion would discourage all exertion to reach the higher degrees of holiness and by consequence the higher degrees of happiness. Such a conversion would be injustice to the exemplary and obedient. Your sins are pardoned on repentance. But how? As a criminal is sometimes pardoned in courts of human judicature. This pardon does not give the malefactor honesty, respectability, worth: it only relieves him from the penalty of violated law. Many years may it take him to become a man of principle in the sight of God; many years may it take him to become respectable and worthy in the sight of men. Your sins are remitted on repentance, I allow; but you are still unholy. The old leaven lurks within your system; and what period will be required to eradicate these lingerings of evil, and render holiness habitually delightful, the Omniscient alone knows.

What then is a true revival? It is conversion, or as the word means,—a turning from indifference to watchfulness, from death to life, from depravity to improvement, from hopelessness to hope. Conversion begins,—you turn to God. Sanctification goes on, you grow in grace. Salvation is the accomplishment of the work, the grand result of the period of probation.

Are you desirous of walking with God? Are you this day sincere in your purposes of reformation? Are you this very hour resolved to take these steps, to pursue this Christian course? Then may you with strong cries and tears, supplicate the Bestower of all good: 'O Lord, revive thy work in the midst of the years; in the midst of the years make known thy saving influence on our hearts;—though angry at our disobedience and most ungrateful remissness, remember us in mercy,—aid us in coming to the mediator,—and in securing the promises of rest and salvation he proffers.'

I know that the word REVIVAL has fallen into great disrepute. This is owing to many causes. One cause is the strange misconceptions, the unscriptural views that have been formed of Christianity. Another cause is the incredible dogmas, that have been fabricated concerning man,—his nature, his state, his destiny. A third cause is the extravagance of the injudicious and enthusiastic,—the ignorance and fanaticism of their followers. It is a universal maxim, that, both in morals and religion, the abuse or corruption of the best principle becomes the most pernicious and worst. While therefore, my friends, we deplore both the misconceptions and the misconduct of the overheated and fanatical, let us look into our own belief and behavior;—let us beware of falling into the opposite extreme. Let us beware of entertaining the delusion, the fatal delusion, that there is no need of reviving the work of the Lord in these enlightened years, as men are pleased to call them. In my judgment, there is a pressing need, an indispensable necessity. Our religious communities are numerous enough, indeed, and they are sectarian enough; but numbers and names,—we want something more substantial than numbers and names: what we most want, is something infinitely superior to the distinctions of party and the enlargement of our congregations: it is to see the work of the Lord, the spirit of pure Christianity, revive in the midst of these years,—revive in every parish,—revive in every heart. There has been sufficient, much more than sufficient, of acrimony and bitterness, of controversy and discussing the faith of a sect or a neighbor. O when will such unprofitable discussions cease from among us! when with heart and soul shall we each one implore the Sovereign Disposer, 'O Lord, revive thy work in the midst of the years; in the midst of the years make known thy saving grace to our souls!'

Endless, interminable, I repeat, are the discussions concerning God and the Savior, the exclusive or liberal doctrines of the age, the ability or inability of man, his limited or more enlarged expectations; but, alas! my hearers, how little do all these promote the peace of earth or the salvation of heaven! The fortress of sin is not to be so demolished. How many thousand years might elapse, and still such discussions bring us no nearer to resemblance of the Savior,—no nearer to acceptance with Him who searches and knows the heart! no nearer than at this moment to reviving the work of the Lord in belief and practice! I repeat my assertion: The fortress of sin is not to be so demolished. Before these pellets of down, these handfuls of feathers, its walls will remain eternally impregnable.

My friends, I long to witness among you a GENUINE CHRISTIAN REVIVAL. It is not the vehemence of frenzy and passion, that I wish to see manifested; it is not the out-cries of terror or transport, that I desire to see discovered; it is not the baseless hopes of presumption, pride, or a distempered mind, that I advocate and recommend. O no! It is a revival sanctioned by your most enlightened reason;—it is a revival, confirmed by the uncorrupted word of revelation; it is a reviving from the slumbers of indifference and vice; it is a reviving from habitual disobedience and depravity; it is the christianizing work of the gospel, commenced in the inner-man, advancing in a life of holiness, and securing to you the solace, the assurances, the untroubled heart of the children of God and disciples of Christ.

A revival of religion,—as I said in the opening of my discourse,—a revival of heart-religion—this, my Christian friends, this is the true work of Heaven,—God a fellow-worker with man producing it. With penitent affections,—with relinquishment of every thing unchristian, you commence;—with love to God and good-will to man,—with investigating and confiding in the developements of the Bible, you proceed;—with prayer to support you and bring you nigher and nigher to your Father, you grow in grace;—with the example and ordinances of Jesus, you come into perfect sympathy and communion with him;—endeavoring to realize daily, that the noblest hopes of man, the richest gratifications of the soul, all lie beyond your present scene; in this manner you attain to the perfection of humanity,—happy on earth, and preparing for the happiness of heaven.

May we all strive to gain this perfection. Be it the prayer of our souls, be it the silent voice of our lives,—by night and by day, in this house of worship and the wide field of human pursuit,—'O Lord, revive and accomplish thy work in the midst of these years of probation; in the midst of the years make known thy power, wisdom, and goodness; in the heart of our community,—amid the weakness and imperfection of our endeavors to obey thee, remember us in mercy; help our infirmities; awake us to a feeling of our insecurity; and oh, by the influences of thy holy spirit, revive us fainting and languishing in a land of insensibility and sin, revive us in the captivity and bondage of the soul.

FOR THE REGISTER AND OBSERVER.

MISS MARTINEAU'S ESSAYS.

PERSONAL HOLINESS.

Besides the point stated and urged by Miss Martineau, in the volume of Essays lately published, the importance of each one forming an opinion on religious subjects by personal inquiry and examination, to which I referred in a former communication, there is another topic discussed by her, in an able and lucid manner, and that is the indispensable necessity of personal virtue or holiness. It is true, that far more rational and scriptural views on the doctrine of substitution now prevail among a portion of Christians than formerly. But the popular doctrine is so unscriptural and so destitute of support from scripture duly interpreted, that it is important to state and to show its incorrectness. For it is as dangerous as it is incorrect, as commonly understood. That we may receive benefits and privileges, as well moral as temporal, through the labors and benevolence of others, there can be no doubt. But as to sin or holiness, and their personal and lasting effects, it is important to know, that, whatever favors or blessings others may be the agents in procuring for us, every one must be holy or righteous in and for himself; must sincerely repent of every sin, and be sincerely and habitually obedient and virtuous, or the efforts and sufferings of another will be of no avail to us, will not make us righteous or acceptable to God, our Moral Governor. 'Jesus is the way the truth and the life; the captain of our salvation; the door, the vine' &c. He teaches us the truth, and shows the way to happiness and to God; and he leads the way also, 'he has set us an example, that we should walk in his steps.' 'He who does righteousnes is righteous even as Christ is righteous.' But whoever committeth sin is the servant of sin, and will receive its wages, which are guilt and misery and death.

Many also speak of the righteousness of God or of Christ as imputed to them. But the scripture never teaches any such doctrine, except in the way of faith, repentance and future holiness and obedience. The common phrase, righteousness of God, which occurs so often in Paul's epistle to the Romans, means 'the righteousness which God requires.' The Jews would fain be considered righteous for conforming to the external rites and ceremonies of the law, and did not submit to the righteousness of God; did not seek for personal righteousness which was always required under the old dispensation, though more clearly and emphatically under the new; that is, the righteousness, which comes by faith in God and obedience of heart and life to his holy commands. Abraham *believed* and *obeyed*, and therefore, according to the apostle James, was declared righteous—and if we believe and obey we shall be accounted righteous—but not otherwise. There is no substitute for personal righteousness. Not only then is the popular doctrine of atonement unscriptural; but the loose notion of *intercession*, also, which Miss Martineau has treated with equal clearness and ability. It is hoped, her views will be duly considered, and compared with scripture and reason. For many who call themselves liberal often talk strangely on this subject. And yet, if carefully examined, the doctrine that some one must intercede for us with God, is liable to the same objection which lies against that of one suffering for another, and represents God not as propitious in himself, and ever ready to pardon and receive the truly penitent and reformed, but as being made placable and being prevailed on to forgive or to bless us, by the intercessions and importunities of another. Is this agreeable to scripture? 'God having raised up his Son Jesus, sent him to bless us, by turning us from our iniquities.' Christ intercedes for us by his doctrine, by his gospel; which assures us of the propitious character of God, and teaches us to seek and worship and serve and love him, as our father. A. B.

FOR THE REGISTER AND OBSERVER.

OMNIA.

Christianity has no *special* value but as it is a *revelation*; or if it has any I am blind to it. From the Old Testament Epictetus and Seneca you may draw almost or quite every truth found in the Gospel. Its miracles show it to be a revelation. Its doctrines cannot prove it to be a revelation—nor any of its other truths;—These it is conceivable may have been the work of man. Neither can the *character* of Jesus prove the Religion to be from God. Every thing therefore rests upon the miracles. They are like the massive subterranean arches and columns of a huge building. The whole superstructure rests upon them. Undermine or agitate them and the building falls. Yet it is not on their account that we prize the building, but the building for its own sake. We do not think of the foundation, nor care about it; other, than to know that it had one. We dwell above in the upper and fairer halls. The crowds go in and out and rejoice in their comforts and splendors, without ever casting a thought on that upon which the whole so peacefully and securely reposes. Such, I say, are the miracles to the gospel. They support the edifice; and upon a divine foundation. They show us that if the superstructure is fair and beautiful to dwell in, and if its towers and endless flights of steps appear to reach even up to heaven, it is all just what it seems to be; for it rests upon the broad foundation of the Rock of Ages.

Just in the degree in which we value the Gospel as a *revelation* must we value and esteem that upon which as a revelation it rests, its miracles.

Some religious people talk and preach as if there were to come a period—for which all ought to labor to hasten its approach—when Religion and its cares and duties will occupy the whole mind and the world be fairly abandoned. But what can this mean? Must we not always eat and drink? Then agriculture and commerce must remain just what they are, and men be just as much devoted to them. Must we not be sheltered and clothed? Then the thousand arts and manufactures which satisfy these wants must continue to exist just as they are, and men continue to be devoted to them. There will be differences of rank and wealth, so long as God makes men to differ in natural capacity, and there must always therefore be corresponding classes of laborers and servants. The whole race must be industrious and hard working just as it is, till the earth is burned up or the constitution of things is changed. Religion, then, can mean nothing more than a principle which shall influence men to engage in these occupations honestly, and in such a manner as that while they provide for the well-being of the body they do not neglect to provide at the same time for the happy future existence of the immortal mind which inhabits it. Religion is to be the guide of life, not its employment.

The great trials of life are the little ones.

There are neither devils nor saints among men. In such devils as Commodus, Henry VIII, and Burk, [not Edmund Burke] there are still some virtues.

He's *human*, and some pulse of good must live
Within his nature.—*Ion.*

And in such saints as Fenelon, and Law and Oberlin, there would be found upon a near inspection faults and imperfections big enough to prove them clearly of our own species.

The doctrine of Philosophical necessity seems to amount to this, that you cannot do two things or make two elections at one and the same time. You *must* choose one and *may* choose either. Let any one see if he can make more of it. But such necessity is undeniable as it is universal. It exists in the very nature of things; if any one knows what that means. But could there be constructed a more perfect definition of all are mean, or can mean by Liberty? It seems to me a mere play upon words.

Why should we disturb ourselves *as we do* about the *faith* of others considered as an intellectual principle, whether they have any or not in Christianity, or in one or another form of it? Faith has so little worth, can claim so little of our respect, in most who do believe, so generally exists without the slighest foundation in inquiry and knowledge, is so mere a prejudice and piece of education or authority, very often a real vice, as the result of interest, that we certainly cannot feel very anxious to make others like them. And then too, how few are *capable* of believing on evidence! Who is able truly to examine and then sit in judgment upon the evidences of Christianity, or of any particular form of it? Not one in an hundred thousand: none but the very, very learned. Faith then, taken in this sense, can never be a matter of primary concern with us. The only faith that is of much value, and for which it is always safe to contend, is that instinctive faith both in God and goodness, that natural faith of the heart which for the most part exists in all men. We never need fear the extinction of this faith. And all our efforts are to be directed toward confirming and quickening it by every kind of moral discourse. We should use those arguments chiefly which will be alike suitable to all, whether they call themselves Christian or not. We waste our strength and time in preaching about skepticism and unbelief. Men are Christians not because they *know*, but because they *feel*, and we cannot often convert the heart through the head. The reverse process is the true one. We cannot change people's minds nor unite them. Their hearts we may; but the way to do it is not, to assail their opinions or their prejudices. And suppose we could by a little preaching or a good deal change their minds, what would be the worth of *such* a faith? How is it possible that a man's faith in Christianity, a religion supported by so complicated a train of argument, should possess the least value, or claim any of our confidence, which has been produced by listening to a few sermons? Faith is a necessity with most men, and therefore they do believe and will believe. Chrisianity is just as certain to exist as the human heart itself. But there are monsters among men—I do not use the word reproachfully—as there are among animals—anomalies—men who in their intellectual and moral constitution are violent departures from the general character of the species. These are the constitutionally skeptical, as there are the constitutionally credulous, the constitutionally superstitious &c. &c. This is the general cause, I cannot hesitate to think, of skepticism and infidelity respecting Christianity.

REVIVALS.

Extract from a Declaration, (published in the Vermont Chronicle) of the Rutland Association of Congregational Ministers, relating to 'The system of means for exciting and promoting revivals of religion, generally known to have been in operation during the year past among the churches of Vermont,' dated Feb. 2d, 1836.

It cannot but be seen and felt by every careful observer, that the system of operations now in progress among the churches of this state, strongly tends to interfere with the responsibilities of established pastors, and the sacred relation which they sustain to the church and to the world. It diverts the hopes and the confidence of the community from those who in the word and ordinary providence of God, are made responsible for their spiritual instruction, and from the appointed institutions and ministrations of the gospel, to irregular and less responsible teachers. It tends to withdraw attention from the truth in its nakedness and simplicity, and direct it to novel and strange doctrines and measures. And the employment of these means is often determined, not by those whose special and most solemn duty it is to judge in regard to such things, and who by their office must be responsible, but by those who, from their different relations to the church, cannot be so well qualified to decide, and who cannot feel the same responsibility. By cherishing delusive expectations, and thus enlisting public feeling in its favor, this system tends rashly to subvert principles and practices long established, and hastily to introduce other principles and practices, such as the regular ministry, in the exercise of their unbiassed judgment, could never approve. Yet they are set for the defence of the gospel; and, as they must take heed to themselves, and to all the flock, over which the Holy Ghost hath made them overseers, to feed the church of God; so it is their duty to guard the church, and the ministrations of the sanctuary, from whatever would corrupt the simplicity of the gospel. Without a violation of the most solemn obligations, they cannot resort to human devices for promoting the work of God, nor employ either doctrines or measures, that are not in accordance with the word and spirit of God. They equally violate their obligations as ministers of Christ, if, from want of firmness in following their own convictions of duty, they countenance others in teaching doctrines or adopting measures among the people of their charge, which they could not themselves conscientiously teach and adopt.

DEATH OF INFANTS.

[Extract from a Sermon by Rev. Chandler Robbins.]

They came into the world, bearers of a message from heaven. Its burden was the new commandment, 'Love one another.' And they have executed their commission, so silently, and yet so faithfully; they have whispered it so sweetly and so often to the heart; their little prattle has uttered it so eloquently; and their soft smile has pictured it so brightly, that all home has received it of them; and far beyond home the message has spread.

The mother has felt it every day, and all the day long. And its effect has been seen in her countenance and heard in her words, and pervaded all her domestic round. The father has heard it gladly in the early morning, and carried its impression abroad into the busy world; (you may often read the infant's heavenly lesson on the exchange, in the workshop, or at the plough, in the newly blest father's smile,) and he has hasted ahome in the evening, well pleased to submit his heart to his tiny moralist again. And friends have caught the same influence as they have leaned over the cradle, or taken its inmate up in their arms to bless it, and be doubly blessed in return. And visiters have felt the moral even in their transient stay.

Where is the one infant who has died and taught no lesson of love; brought no call and aid to affectionate duty; done nothing to refine and strengthen the holy chain of human sympathy? Whose heart has infancy ever injured? Whose has it ever left all unaffected? Into the tissue of whose life, has it not with its pure hand, woven some golden thread, some ray of joy, some heavenly tie?

Yes, they have descended to earth on their Father's errand; and they have finished their work, and have glorified Him, before they were summoned to render back their commission.

And yet another office they have answered. They came to present to our admiration and our imitation—a true miniature of the heavenly character.—Innocence is the morning twilight of perfection. The same radiance that shines on the face of the perfect man is prefigured in the countenance of the babe. The elements of character in their state of natural rest, manifest the same expression as the elements of the mature character, after it has been tried, purified, sanctified, and balanced.

Every Christian grace displays itself at some period in the infant of but a single year. The friends of the departed will tell us, that faith, humility, truth and love, have been the common manifestations of every day. And even patience, that grace of so difficult exercise in all, those who have watched the little sufferers night and day, have seen. Yea, there are who will bear witness that they have seen even patience in their mild and calm look; and that they have felt its presence in those innocent minds, when, in the midst of pain, their countenances have often beamed upon them with a languid smile, as if of thanks, (how touching a recompense) for all their kind, yet vain efforts of relief. Of such, indeed, is the kingdom of heaven! Of such beautiful elements, all tried, harmonized, and fully matured, was composed the character of the Perfect Man.

PLACES OF PUBLIC WORSHIP IN BOSTON.

According to a late census, the city of Boston contains 78,000 inhabitants: and by a report of the clergymen who are engaged in the religious instruction of the poor, it appears that there are fifty places for religious worship belonging to Protestants; besides two for the Roman Catholics. The number of these are estimated at 8, or 10,000. There are then 70,000 or 68,000 Protestants for the fifty religious societies, three of which are new and small. Leaving forty-seven of the usual number, which are said to be 155 families on an average. If five to a family be assumed, the result is between 29 and 30,000, who belong to and usually attend public worship, and (without including the Catholics) there must be 35,000 at least, who do not belong to, nor steadily attend societies for religious worship. If each family were supposed to contain six members, then the number who steadily and usually attend would be 10,000 more, viz. 40,000; which would still leave 28,000 who do not statedly attend. This result presents a serious view to the friends of virtue and social order. For what can be justly expected of this part of the population, but disorder and crime? A partial remedy indeed, is applied. There are five places open for the religious instruction of the poor. And the faithful and pious men devoted to this benevolent work, have done and are doing great good. But they are not sufficient for the labor of teaching so many people. The rich are called upon to furnish means of extending these benefits, by providing places of worship, and compensating those who labor in the cause. —*American Magazine.*

DISTINGUISHED FRENCH PREACHERS.

We have not any more, Bourdaloue, La Rue, and Massillon; but the idea which still exists of their manner of addressing their auditors may serve instead of lessons. Each had his own peculiar mode, always adapted to place, time, circumstance, to their auditors, their style, and their subject.

Bourdaloue, with a collected air, had little action; with eyes generally half closed, he penetrated the hearts of the people by the sound of a voice uniform and solemn. The tone with which the sacred orator pronounced the words *Tu es ille vir*, 'Thou art the man,' in suddenly addressing them to one of the kings of France, struck more forcibly than their application. Madame de Sevigne describes our preacher, by saying, 'Father Baurdaloue thunders at Notre Dame.'

La Rue appeared with the air of a prophet. His manner was irresistible, full of fire, intelligence, and of force. He had strokes perfectly original. Several old men, his contemporaries, still shuddered at the recollection of the expression which he employed in an apostrophe to the God of vengeance, *Eviginare gladium tuum!*

The person of Massillon is still present to many. It seems, say his admirers, that he is yet in the pulpit, with that air of simplicity, that modest demeanor, those eyes humbly declining, those unstudied gestures, that passionate tone, that mild countenance of a man penetrated with his subject and conveying to the mind the most brilliant light, and to the hearts the most tender emotions. Baron, the tragedian, coming out from one of his sermons, truth forced from his lips a confession humiliating to his profession: 'My friend,' said he to one of his companions, 'this is an *orator!* and we are *only actors!!*

THE COMING OF THE BRIDEGROOM.

Matt. xxv. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.

A MARRIAGE CEREMONY IN THE EAST.

'The bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold the bridegroom cometh! go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession: some of them had lost their light, and were unprepared, but it was then too late to seek them, and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area, before the house, covered with an awning where a great multitude of friends dressed in their best apparel were seated upon mats. The bridegroom was carried in the arms of a friend, and placed in a superb seat in the midst of the company, where he sat a short time and then went into the house, the door of which was immediately shut, and guarded by sepays; I and others expostulated with the door keeper, but in vain. Never was I so struck with our Lord's beautiful parable as at this moment—*and the door was shut!*'—*Ward's History of the Hindoos.*

[From the Trumpet and Universalist Magazine.]

NOTES ON THE SCRIPTURES.

'Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.' Exod. xxxiv. 7.

At first sight these words may appear to contradict the general doctrine of the scriptures, that every man is accountable for his own actions, and shall be rewarded according to his own works; but is not accountable for the actions of others, nor liable to be punished for their sins. But here we are assured that God will visit the iniquity of the fathers upon the children, and the children's children; by which we are to understand that he will make a man's posterity suffer in consequence of his sins.

I apprehend, however, that if the subject be rightly viewed, it will be seen that no contradiction exists between the general doctrine of the scriptures and this particular passage. By a reference to the context, the reader will discover that Moses was called up into Mount Sinai, to receive a communication from the Lord. He anxiously desired to see the Lord's glory; and he was so far gratified that the Lord said unto him, 'I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.' Exod. xxxiii. 19. 'And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.—And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped.' xxxiv. 5—8. On this whole passage, I remark generally, that it contains the strongest assurance of God's mercy, and goodness, and grace, towards mankind; and we are bound to interpret this particular portion of it in a manner consistent with the general spirit of the whole, unless we suppose the Lord to have contradicted himself.

Let it be observed then, that God may visit the iniquity of the fathers upon the children in one sense, while he does not do so in another sense. The declaration is general, that he visits the iniquity of men on their posterity; but it is not declared that he does this, in every possible sense of the words. If then it shall appear that this is done, in any one sense, the declaration in question is perfectly true, even though it be proved that in every other sense the iniquity of fathers is not visited upon their children.

I apprehend the following proposition, if true, will serve to free this passage from even the appearance of contradicting the general doctrine of the scriptures; and that it is true, I shall endeavor to show. Children suffer on account of their fathers' iniquity, so far as such suffering is the natural consequence, or effect, of such iniquity, and no further. In this sense it is true the iniquity of fathers is visited on their children, according to an established law of nature, that every cause must produce its appropriate effect. And it is just as true that children do not suffer in consequence of their fathers' iniquity in any other sense, according to that moral law of God, which holds every man accountable for his own sins, and them only.

NOTE. The 'proposition' laid down in the last paragraph is illustrated by the writer at considerable length. Examples will readily occur to every one who reflects upon the subject as it is clearly stated in what we have extracted.—ED.

ATHEISM AND CHRISTIANITY.

That in this world, all are subject to difficulties and distresses, which no prudence can avert, and from which no age, or sex, or station, or character can claim exemption, is a fact which none can question. These interfere with our comforts, abstract from our enjoyment, and often render unavailing the various means of earthly happiness which we possess. In such circumstances, what can the atheistic philosophy and Christianity respectively do for man?

There are two sources of consolation in such circumstances, which atheism can claim, and only two which it can consider properly its own. The one arises from its views of necessity, or what one of its ablest advocates hesitates not to term 'fatality.' All that any one in any case suffers is unavoidable, it is therefore useless to repine. It is not the ordination of a sovereign wisdom and goodness, that may convert these misfortunes to blessings, but a blind fate, the necessary and unavoidable result of physical causes. If the poor wretch is lame, or halt, or blind; if he pines in misery, neglected of man, beloved by none, and slighted by all; if nothing but disappointment has attended him; if all his schemes have been frustrated, all his hopes blasted, and in return for love he has received hatred, and for kindness ingratitude; what has the atheistic philosophy to offer for his comfort? The necessity of unavoidable fate. The forlorn and friendless wretch is miserable, he must be miserable, it is his fate, and this must be his comfort. How poor, how shallow, is this cup of consolation! But if this fail, atheism has one more resource. Life and its troubles are passing, both will soon become a nonentity. Death is approaching, your spirit will soon vanish into empty air, your life will expire like a meteor, that in its rapid passage gilded the skies and left nothing but darkness behind it. You will soon be no more; you will have no more existence than the flowers which blossomed before the flood, or the last rainbow that glittered in the heavens, and melted into nothing. Well may the martyr of affliction, the sorrowing mother, the widowed husband, the bereaved orphan, turn to such philosophers and say, 'miserable comforters are ye all.'

How different are the consolations which Christianity proffers! It assures us that our troubles come neither by chance or fate, but that an infinitely wise, and gracious, and righteous Governor of the universe has the control of all events; that he possesses the power of 'making darkness light, and crooked things straight;' and that he 'out of seeming evil' is 'still educing good.' It invites us, in all our perplexities, to seek wisdom to guide us, with a certainty that it shall not be withheld; it promises aid to our weakness, and encourages us in humble confidence and prayer to cast all our care on Him who careth for us.' It certifies us of the delightful fact, that our best friend will never leave us nor forsake us; that he is 'the father of the fatherless, and the husband of the widow,' the asylum of the destitute, the hope of the oppressed, and a 'very present help in every time of trouble.' So that 'we know that all things work together for good to them that love God,' and that their trials are converted into mercies, and the most painful crosses into the greatest blessings. It teaches us, in fine, to 'reckon that the sufferings of this present state are not worthy to be compared to the glory which shall be revealed in us;' for 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Compared with such consolations, what are the proffered comforts of atheism but mockery and delusion?—*Godwin against Atheism.*

POPERY IN THE GREAT VALLEY.

A correspondent premises that the rapid increase and spread of Popery in the West, have been considered a cause for much alarm, and have been urged as reasons why we should make extraordinary exertions lest our country should be overwhelmed, and our liberties destroyed. To illustrate this matter, he continues, 'I send you an extract from a letter which I have just received from a highly intelligent and pious member of our Church, who has travelled through the states of Illinois and Indiana, with the express purpose of noticing the moral and religious character of their inhabitants.'—*Churchman.*

'By the way, I must tell you that the great prevalence of the Romanists in the Valley of the Mississippi is a matter of merriment with those who are in it, and travel through it, from the fact that you can find them here hardly at all. * * * * East of the mountains, we hear of the vast multitudes of Romanists in the Valley. As soon as we get here, the cunning foxes sneak away in their holes, and (except at St, Louis, and even here they have but little to boast of,) they are as scarce as the prairie wolf is in the neighborhoods where I have been; and I do not doubt, as soon as I cross the Alleghanies, the whole valley will be alive with the fellows, and you will hear the noise of them quite to the farthest coast. Illinois is considered the most promising of the western states. And I have known it to be asserted that there, in that garden of the West, there was great cause of apprehension from their great and untiring efforts. Now, I cannot learn that in Illinois there is any church of the Roman Catholics, except at the old villages of Kaskaskia and Cahokia—one village of 40 and the other of 50 families; and no school except at the same. These are but decayed, miserable places. The old French families are but little better than savages. In the north of Illinois, an Italian priest occasionally visits Galena. He can hardly speak English. The same is true about Indiana. At a distance we would hear of the cathedral at Vincennes, the Bishop's seat, the school of the Sisters of Charity, and all the particulars of this splendid establishment, in most high-sounding phrases. When I arrived there, the Bishop was gone to France, (on a begging expedition to be sure, and therefore, perhaps, he may effect something at the last;) his church a poor, mean looking building, like a fourth-rate church in New York; the Bishop's house, a little one-story house near it, (the church was unfinished on the inside, you could see the rough bricks) and the Sister's school was a little child's school, kept by two females, who also had four boarders; a mere elementary school to learn little girls to spell 'baker.' Here for years the Romanists have been—they have made no one convert, but they have lost several of the members; except two Roman Catholic families, which moved from Maryland, they have not an American family, (I was assured on the spot.) The body of their members are poor ignorant fellows who cannot read, and whose habits are half Indian. In Missouri, they have rather more members, because there is more of a southern population; but still they are emphatically a weak, unimportant body here. They are vastly stronger in New England and New York, than in the Valley of the Mississippi.'

PROTESTANTISM IN FRANCE.

[Extract from the correspondence of the Recorder.]

The Protestant Church in France is composed of two branches. One is called the Reformed Church, and has about 365 ministers. The other is called the Church of the Augsburg Confession, (Lutheran) and embraces 250 ministers. These numbers are not strictly accurate, but are sufficiently so, for my present purpose. At another time I hope to be able to give you the statistics of these denominations more fully, and brought down to the present year.

The ministers of each of these denominations who are pastors of churches connected with the government, are paid out of the national treasury. So are the Catholic priests. The sum appropriated to this object is now very small compared with what it once was, being only about 32,000,000 francs, or less than six millions and a half of dollars. The few Jewish synagogues which are to be found in France are also aided from the public treasure, their rabbis receiving their salary from that source. In this the French government acts consistently. For if the government of a country will maintain religious institutions by law, it is bound to do it for the benefit of the minority as well as the majority. Of course, I am not to be understood as being favorable to a connection of the church and state, but I commend the consistency of the French government, since the Revolution of July 1830, in supporting all the denominations which desire a connection with the state, and can make it appear that they have valid claims to being called Christian or religious.

I may here remark, however, that a large portion of the evangelical ministers in France are dissenters or independents, having no connection with the state. This arises from the fact that many of them are laboring where there either never has been, or has not been for a long time, a Protestant church. And according to the regulations of the government, it requires a church to be organised and a congregation of a certain number of persons to be gathered, before they can be received into a connection with the government. As a general thing, it is probably true that the evangelical ministers are opposed to a union of church and state, inasmuch as there are many restrictions connected with it which are exceedingly injurious to vital piety and proper efforts to promote it.

I will conclude this letter by saying that there are two Protestant Theological Seminaries in France; one at Montauban, for the Reformed Church; the other at Strasburg, for the Church of the Augsburg Confession.

LICENSE LAWS—NO XIV.

To the Editor of the Boston Recorder:

DEAR SIR,—Notwithstanding I have proved in my former numbers, that the community are justly entitled to legislation, protection and defence, from the evils inflicted upon it, by the traffic in ardent spirit, to be used as a drink; yet the friends of temperance must not rely upon such defence for the promotion of this cause. There may be so many men in the legislature, who dring ardent spirit, or who make it, or sell it, or import it, or rent buildings to be occupied for the sale of it, or whose fathers, or brothers, or sons, or cousins, or relatives, or friends, or constituents do some of these things, or have a supposed monied interest in the continuance of this traffic, that they will not unite in protecting the community from the evils which its continuance occasions. Or they may be so blinded by the supposed monied interest that they or their friends may have in the continuance of this traffic, or by the fear that its discontinuance would not be sufficiently popular, as not to believe that the public good requires that the community should be defended from its evils. And on this account they may refuse to grant such defence. But whether they should or not, there is one way in which the friends of temperance may continue successfully to promote it. That is, by abstaining themselves entirely from the use as a beverage, of all intoxicating liquor; and by training up their children in the same way; and in a kind, and plain manner, exhibiting perseveringly and circulating as extensively and universally as possible, the reasons why all persons should adopt and pursue a similar course. In this way, they will secure unspeakable blessings for themselves and their children, and will be the means of transmitting them to generations yet unborn. Multitudes, through their instrumentality, will be saved from becoming drunkards, and to all future time will rise up and call them blessed. The number of temperance men will, through the divine blessing, continue to increase and increase; and we may hope, of men who shall be temperate not only in this thing, but in all things; and who shall strive for the mastery not only over this but over all sin, and shall so strive, as to be successful. And though they may be called in this warfare to fight not with flesh and blood only, but with principalities and powers; with the rulers of the darkness of this world, and with spiritual wickedness in high places; yet if they are not weary in well doing, but fight the good fight of faith, they shall come off conquerors, through Him that loved them and gave himself for them; and the cause of temperance and righteousness will continue to prosper till not a name, nor a trace, nor a shadow of drunkenness shall again annoy their comfort, or disturb their repose. Then for every effort and every sacrifice which they have made for the glory of God and the good of mankind, they shall receive an abundant and an everlasting reward.

Truly Yours, &c. J. EDWARDS,
Cor. Sec. Am. Temp. Society.

CHRISTIAN REGISTER.

BOSTON, MARCH 25, 1836.

STATE LUNATIC HOSPITAL.

We have seen extracts in several papers from the 'Third Annual Report of the Trustees of the State Lunatic Hospital at Worcester,' containing an exposition of several cases among the patients of the institution reported by the Superintendent of the institution, serving to show, to some extent, the benefits which are derived from it. They show that maniacs who cannot be tamed by confinement within stone walls, with the addition of chains and fetters, can be tamed by kindness; that lunacy which after a certain period is aggravated by seclusion and idleness, may give way by comparative freedom and be alleviated by moderate labor. These are important facts, showing from actual experiment the good accomplished, which humanity imperiously demands. But there are other circumstances of much interest relating to this institution, which may be gathered from the remarks of the Superintendent and Trustees and from the statistical views presented in the Report.

Much value is attached by the Superintendent to the means of manual labor. 'With suitable moral management, he says, 'labor, I am confident, is the best means of restoring chronic cases, to health and mental soundness.' This is especially the case with those who have formerly been accustomed to agricultural and manufacturing employments. While they are confined to the house without occupation, or employed in what they dislike, they are restless and often troublesome. But it is otherwise when they can labor in the open air. When they are 'suffered to go into the field and garden, and join in the labors of the season they will be cheerful, pleasant and healthful. Patients duly appreciate the confidence thus reposed in them, and bring into requisition all their power of self-control, to show that confidence has not been misplaced.' 'Give me something to do,' it is said is the, universal request of the convalescent, of those whose minds have become capable of reflection after the excitement of disease wears away.

The Trustees in connection with this subject speak of the necessity of more land in order to employ all who are able to labor in the field and who would be benefited by the exercise. The exercise of itself has proved highly salutary to the body; but beyond this it has been found that labor in the field or garden has a happy influence on the minds of the insane. Cheerfulness is produced by 'the hope and expectation of production and benefit, by witnessing the results of their own operations in the improvement of grounds and walks, the growth of vegetables, the cultivation of flowers and gardens, and the manufacture of implements and the means of employment and amusement. This gives an impulse to the mind as useful as it is pleasant, and imparts vigor and energy to all the powers.'

In regard to the probability of the cure of insanity we cannot do a better service than by copying the following paragraphs from the Report of Dr Woodbury, the Superintendent.

In recent cases of insanity, under judicious treatment, as large a proportion of recoveries will take place, as from any other acute disease of equal severity. This is a truth of great importance, which it is believed will be confirmed by the records of all well regulated hospitals in this country.

The records of this institution will show that the first three months of the first year of disease afford two chances of a cure, where the last three months of the year do one. In other words, two will recover, less than three months insane, where one will, that been insane nine months, and twenty five per cent. is a large proportion of cures of cases of one year's duration. Of older cases, one occasionally recovers; but a very large proportion are irremediable and hopeless.

These facts cannot be too extensively known. If generally understood, they would prompt to early application for the means of cure, and thus multitudes would be restored to usefulness and enjoyments, that otherwise will fall into hopeless imbecility and idiocy.

Chronic cases are sometimes, though rarely cured by medicine. If attended by marked symptoms of ill health, medicine may be beneficial. If not, we have reason to fear that confirmed habit, or organization of the brain, may establish the wanderings of intellect, or blot it out for ever.

The whole number of patients admitted into the Hospital from the beginning of Jan. 1833 to the 1st Dec. 1835, is 385. The number in the Hospital 30th Nov. last was 119. Of the recent cases 12 are represented to be improved and 9 to be stationary. Of old cases 18 improved and 80 stationary. Of the whole number, fifty, at the date of the Report, were able to perform some profitable labor. In regard to age the largest class of patients is that between 30 and 40 years. In the decimal periods below and above, the number is much less. Of the causes of insanity so far as they have been ascertained in this institution, nearly one third are traced to intemperance.

Minute accounts and statements are given respecting the internal arrangements of the Hospital, and they appear to be managed with great skill and economy.

The Report is full of facts, deserving of attention; but we must content ourselves with this brief survey.

ADVOCATE OF PEACE.

The eighth number of this periodical, published for the American Peace Society, by Wm Watson, Hartford, Ct. and conducted by Francis Fellowes, has been received.

For the first article the Editor resumes a subject which he treated, if we rightly remember, with ability not only, but with strains of wholesome irony, in the preceding number; namely, 'What renders War necessary.' He recurs to its 'necessity as a means of teaching other nations that they cannot injure us with impunity.' The power of war to enforce such a lesson is admitted; but the difficulty is, that the lesson is taught for the most part to the wrong persons. We make a brief extract which places this matter in the true light.

'They who have the power to do injury, and the disposition to use it, are the persons on whom the lesson should be most deeply impressed; they are the persons whom the suggestion of the horrors of war should fill with instinctive shuddering. If I commit a crime, and the penalty falls on my neighbor or on a stranger, and I suffer, if at all, simply by remote consequence, does the penalty have any influence, worthy of being regarded, in deterring me, or those like me, from repeating the crime? It is easy to perceive what, in civil society, would be the effect of a system of penalty which should operate only by sympathy. If the punishment should be inflicted upon the citizens of the village or city to which he belonged, would there be any terror in this to the criminal? Would it operate as an example to deter others? No—Sympathy, especially in those who are minded to do evil, is too weak for such a purpose. We speak not now of the justice of such a system; we speak of its power to produce the desired effect. In civil society, penalty, in order to operate as restraint and example, must fall upon the very persons who do the wrong. Penal justice speaks to the evil disposed. She holds over him the glittering sword, harmless in her hand, if he obey the law; but ready to fall upon him if he disregard its prohibitions. She does not tell him that, if he commits crime, his countrymen will suffer; she does not threaten to involve his neighbors in ruin; she does not point to his fellow citizens, incarcerated, or bleeding, for his guilt. Such language she knows full well would be unavailing; she says to him, Behold in the example which I have made of the guilty, the image of thine own fate. This is a monition which he will not utterly disregard, these are words which will not return vain. But whom does war address? Against whom are its terrors announced?'

Our readers can easily imagine the answer, which we are obliged to omit. It is not they who originally did the wrong; nor is it the existing rulers, but their soldiers and subjects.

'Were the rulers themselves—they who have the chief agency, either in the commission or the sanction of national wrongs, made to feel the scathing fury of war, or to drink daily and deeply, even to the very dregs, the cup of its bitterness, we should have stronger grounds of confidence in its power to deter from the repetition of such wrongs. The wars of the French Revolution, did, indeed, much to induce a pacific spirit. Then 'it was found that the glittering sword of war could strike upward as well as downward; among the high and the mighty, as well as among the poor and powerless. The scythe fell upon the neck of princes; those who had been clothed in purple and fine linen, were arrayed in beggars' rags, and ate their crumbs in a dungeon.'

AWFUL DISCLOSURES OF MARIA MONK.

Some person sent us, several weeks since, a book of the above title, which we immediately determined not to notice until we should have some proof beyond the internal evidence it affords, that what is related is either true or false.

We have not, till within a few days, examined the depositions relating to Maria Monk and her 'Awful Disclosures' of what is done in the 'Hotel Dieu Nunnery at Montreal.' The depositions to which we allude were printed in the Montreal Courier in Nov. last. The first of these dated 16th of that month is signed and sworn to by Wm Robertson of Montreal, Doctor of Medicine, who is also a magistrate. From this deposition it appears that in August last two neighboring citizens called upon him, as a magistrate, to institute an inquiry into certain charges against the Priests and Nuns of the General Hospital, deeply affecting the moral character of the institution; charges made by a female who had been a Nun in that place.

Dr Robertson finding that this female was at the house of Mr Johnson, one of the gentlemen who called upon him, went to Mr Johnson's at the request of the gentlemen, and there saw Maria Monk.

She repeated in my presence, says Dr Robertson, the substance of what was mentioned to me before, relating to her having been in the Nunnery for four years; having taken the black veil; the crimes committed there; and a variety of other circumstances concerning the conduct of the Priests and Nuns. A Mr Hoyte was introduced to me, and was present during the whole of the time that I was in the house. He was represented as one of the persons who had come in from New York with this young woman, for the purpose of investigating into this mysterious affair. I was asked to take her deposition, on her oath, as to the truth of what she had stated. I declined doing so, giving as a reason, that, from my knowledge of her character, I considered her assertions upon oath were not entitled to more credit than her bare assertion, and that I did not believe either; intimating, at the same time, my willingness to take the necessary steps for a full investigation, if they could get any other person to corroborate any part of her solemn testimony, or if a direct charge were made against any particular individual, of a criminal nature.

As to the character of this female for truth Dr R. had previous experience. She was brought before him nine months before by some persons who had taken her up upon suspicion, from her conduct, that she intended to drown herself. He afterwards ascertained that her name was Maria Monk daughter of W. Monk of Montreal, and that she was the identical person that now imposed on the credulity of Mr Johnson. When upon the former occasion she was summoned before him, he, as Justice of the Peace, sent her to jail, as a vagrant, and visited her the next morning to see what he could do for her relief; and she promised to open her troubles to Mr Esson a minister of the church of Scotland, to whose congregation she said her parents belonged. It was then that Dr R. learned from Mr E. who the female was.

When she was first brought before Mr Robertson, her tale was not about the nuns. Mr R. deposes that she said:

'She was the child of respectable parents, in or very near Montreal, who, from some light conduct of hers, (arising from temporay insanity, to which she was at times subject from her infancy,) had kept her confined and chained in a cellar for the last four years. Upon examination, no mark or appearance indicated the wearing of manacles or any other mode of restraint. She said, on my observing this, that her mother always took care to cover the irons with soft clothes to prevent them injuring the skin.

In respect to her story concerning the nunnery Dr Robertson thus deposeth:

I have ascertained where she has been residing a great part of the time she states having been an inmate of the Nunnery. During the summer of 1832 she was at service in William Henry's; the winter of 1832-3 she passed in this neighborhood, at St. Ours and St. Denis. The accounts given of her conduct that season corroborate the opinion I had before entertained of her character.

The deposition of the widow of Wm Monk and the mother of Maria Monk is very circumstantial. It gives the history of Mr Hoyte's interview with her, and of his attempts to persuade her to corroborate the fictions of her daughter. It seems that Hoyte came to Montreal with Maria Monk and her child, and it is stated by the servants at the inn at which he took lodging, that he passed as the husband of the female who proved to be Maria Monk. But we pass to his interviews with the mother of Maria, as the mother states it under oath. These interviews took place in Aug. 1835. At the first of them he went by direction, to obtain information concerning some persons, without knowing that he was visiting the mother of Maria Monk. But the mother was satisfied from his description of the female that accompanied him to Montreal, that it was her daughter. Hoyte visited her the second and third time. The following is stated by the mother of Maria Monk as what took place at the third visit:

Mr Hoyte came to my house with the same old man, [a person whom he had introduced as Judge Turner of St. Albans] wishing me to make all my efforts to find the girl, [the daughter] in the meantime speaking very bitterly against the Catholics, the Priests, and the Nuns; mentioning that my daughter had been in the Nunnery, where she had been ill-treated. I denied that my daughter had ever been in a Nunnery; that when she was about eight years of age, she went to a day-school; at that time came in two others persons, whom Mr Hoyte introduced; one was the Rev. Mr Brewster. I do not recollect the other reverence's name.—They all requested me, in the most pressing terms, to try to make it out that my daughter had been in the Nunnery; and that she had some connexion with the Priests of the seminary, of which Nunneries and Priests she spoke in the most outrageous terms; said, that should I make it out myself, my daughter and child would be protected for life.

She aimed as she states to get rid of these importunities by an account of the infirmities of her daughter and her derangement; and said that 'she could make the most ridiculous, but most plausible stories; and so that as to the history that she had been in a Nunnery, it was a fabrication, for she never was in a Nunnery.'

While Mr Hoyte remained with her after the other persons retired, Dr M'Donald came in and informed her that her daughter Maria was at his house in great distress. She went with the Doctor, and her daughter came out of his house with her; but when she approached her mother's house she refused to enter.

The morher states further,

That Hoyte spoke to her daughter in the most affectionate terms, took her in his arms, she at first spoke to him very cross, and refused to go with him, but at last consented and went with him, absolutely refusing to come to my house. Soon after, Mr Hoyte came and demanded the child; I gave it to him, Next morning Mr Hoyte returned, and was more pressing than in his former solicitation, and requested me to say that my daughter had been in the Nunnery: that should I say so it would be better than one hundred pounds to me; that I should leave Montreal, and that I would be better provided for elsewhere; I answered that thousands of pounds would not induce me to perjure myself then he got saucy and abusive to the utmost; he said he came to Montreal to detect the infamy of the Priests and the Nuns; that he could not leave my daughter destitute in the wide world as I had done; afterwards said, No, she is not your daughter, she is too sensible for that, and went away.

The mother was afterwards denied the privilege of seeing her daughter. The latter went to N, York, and in that city was published the book which seems to have had an infamous origin, and which, we should judge, was got up under the auspices of a hypocritical pretender, who knew that the work was a lie, the fiction of a female distempered in her brain. We say nothing of Hoyte. A committee of the Presbyterian Sunday School society in Montreal dismissed him, at some time, from an agency in the society and announced his dismission; and *Matthew Richey*, Wesleyan Minister, at Montreal, has deemed it necessary to publish, (in consequence of Hoyte's name having been used in connection with the Methodists) the following:

I deem it incumbent upon me, as a regularly appointed Methodist Minister of this city, to declare that Mr Hoyte has never had any connection with the Methodist society, either as a preacher or as an agent for Sunday Schools; and I would at the same time express my surprise and regret, that the New York Protestant Vindicator should have taken up, and industriously circulated charges of so grave a nature against the Priests and Nuns of this city, derived from so polluted a source. From such a species of vindication no cause can receive either honor or credit.

The 'Protestant Vindicator' was foremost in the low work, of the origin of which we have given some circumstances.

We can conceive of nothing more infamous than pandering to the prurient curiosity of low and vulgar minds, by the getting up of such disgraceful publications, as the 'Awful Disclosures of Maria Monk.'

PRESBYTERIAN CONTROVERSIES.

We have at different times paid considerable attention to the disputes between the two great parties in the Presbyterian Church, and given our readers such brief statements on the subject as our columns could well afford. We have recently received a pamphlet of twenty very full pages entitled 'The facts in the case of the Rev. Albert Barnes fairly stated; addressed to the ministers, elders and people at large of the Presbyterian churches and congregations in the United States;' and also 'a supplement to the Presbyterian,' containing 'The argument of the Prosecutor in the case of Rev. Albert Barnes.' We have not time to enter into the merits of this case, which is to come before the General Assembly, by appeal, in May next; but we concur with the Editors of the *Independent Messenger*, in what they say of the Presbyterian dissensions, in connection with the case of Mr Barnes, which is the immediate occasion of their remarks, namely:

'This case is every day assuming a more important aspect from its probable consequences to the Presbyterian Church. Already the threat is made that if Mr B. is deposed, he will not go out of the church alone. His deposition, therefore, will be a signal for the division of the old and new school men into two seperate bodies. On the whole, we incline to think such a division desirable, and one which the peace of the Church demands. It is clearly evident that between the two parties there is little sympathy in feeling or doctrine. True, both profess to venerate the 'Standards' and to receive the confession; but the one is hearty, according to the letter, and the other constructive. Let them, then, like Abraham and Lot, pray in peace, the one to the right and the other to the left. Each party then can pursue its own course, and preach its own peculiarities, without offending the conscience of the other. Whatever may be the result of this protracted trial, we confidently believe a wise Providence will overrule it to the furtherance of Gospel truth.

RELIGIOUS INSTITUTIONS IN BOSTON.

The following parapraph is taken from the *Recorder:*

City Missions, in Boston, we understand, are about to be greatly strengthened, among both Unitarians and the Orthodox. There is talk of several new houses of worship. Those now in use were probably never so well filled before, as of late. In several of them, it is very difficult for a new-comer to find a seat.

We pray God speed to the work, and that every family and every individual may for love or money be able to procure a place for public worship, and prize the privilege as Christians should.

PROTESTANT CHURCHES IN PARIS.

In the *Boston Recorder* we see an account of the several places of worship in Paris, in which ministers of some of the Protestant denominations officiate. The correspondent of the Recorder who furnishes the account thus concludes his letter:

'From this brief survey you will see what the Lord has wrought within a few years. Twenty years ago, or even fifteen years ago, there was little or no evangelical French preaching, it is said, in this great city. Now the Gospel is preached in French, in at least seven places.'

AMERICAN UNITARIAN ASSOCIATION.

The General Secretary of the A. U. A. acknowledges the receipt of Forty Six Dollars from the auxiliary association and individuals in Lexington, to aid the funds of the parent Association.

The Treasurer of the A. U. A. acknowledges the receipt of Thirty Dollars from ladies of the Rev. Rufus A. Johnson's Society, in Grafton, to constitute him a life member.

We are informed by the General Secretary that an Auxiliary Association has been formed in Waltham, of which the Rev. Warren Burton is Agent.

MASSACHUSETTS PEACE SOCIETY.

We have received an important Circular from the Committee of solicitation of this Society, with a request to publish it. On account of its length we are unable to comply with the request by inserting it in this week's paper; it shall appear in our next.

LITERARY AND THEOLOGICAL REVIEW.

The 9th number of this periodical work, conducted by Leonard Woods, Jr. and published by Franklin Knight, N. Y. and William Pierce, Boston; we have just received.—The contents are:—'An Enquiry respecting the Theological Origin of Perfectionism, and its Correlative Branches of Fanaticism—American Criticism on American Literature—Franklin and his (supposed) Parable on Persecution—On Religious

Ultraism—Sacred Music—Review of Abbot's Writings—Living on God—Review of Sermons on occasion of the Great Fire.

NEW PUBLICATIONS.

An Historical Sketch of the Portuguese Settlements in China; and of the Roman Catholic Church and Mission in China. By Sir Andrew Ljungstedt, Knight of the Swedish Royal Order Waza. A Supplementary Chapter, Description of the City of Canton, republished from the Chinese Repository, with the Editor's permission. Boston; James Munroe & Co. 1836.

The greater part of this Historical Sketch pertains to *Macao*, where Portuguese, without their country having ever possessed the sovereignty, began to establish themselves nearly three centuries ago, and have enjoyed a possession and an internal government of their own to the present time. The History is minute, consisting of little else beside statements of facts, which however are by no means devoid of interest.

The sketch of the Roman Catholic Mission in China, of its stealthy entrance into that country almost three centuries since, of its subsequent prosperity and extension, and of its decline and suppression at the beginning of the last century, is a very curious chapter in the history of Missions.

The description of Canton together with an account of its principal articles of import and export is a valuable part of the work.

The population of China and its provinces, it appears, according to a statement in a work published by imperial authority in 1828, was, in the year 1812, —362,447,183. Is this possible?

The Way-Mark: in which some of the Turns of the Broad Road are pointed out. 'Make straight paths for your feet.' Boston: James B. Dow. 1836.

This anonymous publication appears to be written by a spiritually-minded man, who has been a good deal conversant with the world, and who has sometimes observed mankind from the more unfavorable points of view. A prominent object of the author is to fortify his readers, especially his young readers, against temptations to prevalent vices, by motives drawn not only from a sense of interest and reputation among men, but also from their relation to a future life. Many of the monitory examples and illustrations are taken from the occupation of mariners. The style is often homely and sometimes inaccurate, and there is too much of repetitious preaching and of recurrence to future punishment, in a tone of severity which may not be so useful as the author imagines. Apart from these objections it is a good book to be placed in the hands of the young, and well calculated to warn them against the first steps in a wicked course.

ECCLESIASTICAL.

Mr William Andrews, late of the Theological School, Cambridge, has received and accepted a unanimous invitation to become Pastor of the First Congregational Church and Society in Chelmsford. His ordination is appointed for the 30th inst. Rev. Mr Brazer of Salem, is expected to preach on the occasion.

Installation.—Rev. Calvin Durfy, late of Hunter, N.Y. was installed over the South Church in Dedham, on the 2d inst. The services on the occasion were as follows: Introductory Prayer by Rev. Harrison G. Park, (the late Pastor;) Sermon by Rev. Dr Codman, of Dorchester; Installing Prayer by Rev. Mr Fisk, of Wrentham; Charge to the Pastor by Rev. Mr Gile, of Milton; Right Hand of Fellowship by Rev. Mr Bigelow, of Walpole; Address to the Church and people by Rev. Dr Cogswell of Boston; and the Concluding Prayer by Rev. Mr Cummings of Sharon.

Installed over the Congregational Church in Sharon, on Wednesday the 9th inst. Rev. Stephen Morse, late of Biddeford, Me. Sermon by Rev. Phineas Cook of Lebanon, N. H.

We are informed that Rev. Prof. Park has accepted an appointment to the professorship vacated by Rev. Dr Skinner in Andover Theological Seminary. He is expected, we understand, to assume his duties in that institution at the commencement of the next theological year, in October next.—*N. Y. Obs.*

Church Members in South Carolina.—In the Cheraw Gazette, we find some very interesting statistics furnished by Rev. Mr Bailey of that place. The aggregate number of communicants, in the Presbyterian, Methodist, Baptist and Episcopal churches, is 83,000—1-7th of 581,000, the entire population.—Total Methodists, 37,000, of whom 20,000 are blacks. Total Presbyterians, 6,000, of whom 3,000 are blacks. Total Baptists, 36,000—of these, from very good data, the blacks are estimated at 20,000. The returns of the Episcopal church are very complete. Total whites, 2,520—blacks, 607. Thus it would seem that with a population of 315,000, the blacks have 45,000 communicants, just 1-7th. With a population of 266,000, the whites have 38,000 communicants, or 1-7th.

Rome.—The census of the city of Rome gives an increase of population of about 13,000 souls, since 1826 to 1835. The number of inhabitants last Easter was 152,467. There are in Rome 54 parishes, 35,806 families, 36 bishops, 1,465 priests, 2,005 male members of religious orders, 1,423 Nuns, and 643 Seminarists. In the course of the year there were 1,272 marriages, 5,142 baptisms, and 3,977 interments. Of the whole population, 80,808 are male, and 71,619 females.—*Catholic Herald.*

Secession of Roman Catholics.—In the Protestant Journal for January, will be found some admirable letters of Rev. Messrs Crotty, Roman Catholic priests, in which they openly avow their secession from the Church of Rome. They have not joined any other body, but have been followed by the great majority of their former congregation at Birr, to whom they preach Christianity, not as it is taught by the Church of Rome, but as it is taught by the Holy Scriptures. As far as we have seen a statement of the religious principles of these Rev. gentlemen, they approach very closely to the pure doctrines of the Church of England, in all essential points; whether they do so in every respect, we have not yet the means of judging. The fact, however, of such a secession shows a 'movement' in the Church of Rome, and proves, as is remarked in the Journal, 'that the unity of that church is not quite so settled as its advocates pretend to teach us.—*London Times.*

CONGRESS.

In the Senate on Monday 14th, a joint resolution was offered by Mr King of Alabama, proposing to fix a day in May for the adjournment of the session of Congress.

Mr Ewing moved that the Senate proceed to the consideration of the bill for the distribution of a part of the proceeds of the sales of public lands. The motion was negatived, yeas 20, nays 26.

The bill for the continuation of the Cumberland road in Ohio, Indiana, and Illinois, was read a third time and passed.

In the House of Representatives, the bill making further appropriations for the suppression of Indian hostilities in Florida, was read a third time and passed.

A resolution of the Legislature of Kentucky, in favor of a distribution of the proceeds of sales of public lands among the states, was presented.

A memorial from the National Trades Union Association was presented, praying for a law to regulate the number of hours for the employment of day laborers in the service of the United States.

In the Senate on Tuesday, Mr Tipton, from the committee on Indian Affairs, made a report on the bill relating to the exchange of lands with Indians emigrating to the West.

On motion of Mr Ewing of Ohio, the Senate by a vote of 24 to 23, proceeded to consider the bill to provide for the distribution of the proceeds of the public lands. Mr Ewing addressed the Senate on the subject.

In the House of Representatives, it was resolved that hereafter the daily sessions of the House shall begin at 11 o'clock instead of 12.

The bill making appropriations for the Naval Service was taken up, and Mr Evans addressed the House for two hours on the General subject of the public expenditures.

In the Senate, on Wednesday, several abolition petitions were presented by Mr Webster, which he moved to have referred to the committee on the District of Columbia. After some discussion the question of reception was laid on the table.

Mr Benton offered his Expunging Resolution, in the form proposed by the Legislature of Virginia, directing that the resolution censuring the conduct of President Jackson, be defaced by black marks &c.

The bill for appropriating the proceeds of the sales of public lands was again taken up, and Mr Ewing concluded his remarks.

The House of Representatives having met at 11 o'clock, in conformity with the vote of the preceding day, no quorum was present. The House proceeded for some time in calling the absent members.

Subsequently the Navy Appropriation bill was again taken up.

In the Senate on Thursday, Mr Webster moved the printing of 3000 additional copies of the returns from the Deposite Banks. In making this motion, Mr W. took occasion to state his apprehension, at the insecure state of the public treasure as disclosed by these returns. He instanced one fact, that the Mechanics' and Farmers' Bank at Detroit, with a capital of only $150,000, had nearly $800,000 of the public money. The correspondent of the Journal of Commerce states that 'the amount on deposite to the credit of the Revenue of the United States, in the Manhattan Bank, New York, is three millions within a fraction; in the Bank of America, New York, three millions and a half, and in the Mechanics' Bank, New York, three millions and a half.'

The public land bill was discussed during the remainder of the day.

In the House of Representatives, Mr Hawes made his usual unsuccessful motion to get at West Point, and the N. C. election case was again discussed, until the House took up the Navy bill, upon which Mr Bell spoke till the adjournment.

In the Senate, on Friday, Mr Benton moved that his expunging resolution be made the order of the day for Monday fortnight, and in support of the motion made a speech, which he had not concluded, when the Senate adjourned. On motion of Mr Davis, leave of absence for ten days was granted to Mr Webster. The Senate adjourned to Monday.

In the House of Representatives, the hour of morning business was occupied in discussing the question of the North Carolina contested election. The rest of the day was devoted to the consideration of private bills.

On Saturday, the contested election question was resumed. The motion to give time for the sitting member to obtain further evidence, was decided in the negative. The main question was postponed to Thursday.

Slavery in the District of Columbia. MR. WEBSTER after speaking of the character of the petition, which he presented on this subject remarked as follows:

I ask, sir, that these petitions may be received, and move that they be referred to the Committee for the District of Columbia.

This motion itself, sir, sufficiently shows in what manner I think this subject ought to be treated in the Senate.

The petitioners ask Congress to consider the propriety and expediency of two things: first of making provision for the extinction of slavery in the District: second, of abolishing or restraining the trade in slaves within the District. Similar petitions have already been received. Those gentlemen who think Congress have no power over any part of the subject, if they are clear and settled in that opinion, were perfectly justifiable in voting not to receive them. Any petition, which, in our opinion, asks us to do that which is plainly against the Constitution, we might very justly reject. As, if persons should petition us to pass a law abridging the freedom of the press, or respecting an establishment of religion, such petition would very properly be denied any reception at all.

In doubtful cases, we should incline to receive and consider; because doubtful cases ought not to be decided without consideration.

But I cannot regard this case as a doubtful one. I think the constitutional power of Congress over the subject is clear, and therefore, that we were bound to receive the petitions. And a large majority of the Senate are also of opinion that the petitions ought to be received.

I have often, Mr President, expressed the opinion that, over slavery, as it exists in the States, this Government has no control whatever. It is entirely and exclusively a State concern. And while it is thus clear that Congress has no direct power over this subject, it is our duty to take care that the authority of this Government is not brought to bear upon it by any indirect interference whatever. It must be left to the States, to the course of things, and to those causes over which this Government has no control. All this, in my opinion, is in the clear line of our duty.

On the other hand, believing that Congress has constitutional power over slavery, and the trade in slaves, within the District, I think petitions on those subjects, respectfully presented, ought to be respectfully treated and respectfully considered. The respectful mode, the proper mode, is the ordinary mode. We have a committee on the affairs of the District. For very obvious reasons, and without any reference to this question, this committee is ordinarily composed principally of Southern gentlemen. For many years a member from Virginia or Maryland has, I believe, been at the head of the committee. The committee, therefore, is the appropriate one, and there can be possibly no objection to it, on account of the manner in which it is constituted.

Now, I believe, sir, that the unanimous opinion of the North is, that Congress has no authority over slavery in the States; and perhaps equally unanimously, that over slavery in the District is has such rightful authority.

Then, sir, the question is a question of the fitness, propriety, justice, and expediency of considering these two subjects, or either of them, according to the prayer of these petitions.

It is well known to us and the country that Congress has hitherto entertained inquiries on both these points. On the 9th of January, 1809, the House of Representatives resolved, by very large majorities, 'That the Committee for the District of Columbia be instructed to take into consideration the laws within the District in respect to slavery; that they inquire into the slave trade as it exists in, and is carried on through, the District; and that they report to the House such amendments to the existing laws as shall seem to them to be just.'

And it resolved also, 'That the committee be further instructed to inquire into the expediency of providing by law for the gradual abolition of slavery within the District, in such manner that the interest of no individual shall be injured thereby.'

As early as March, 1816, the same House, on the motion of Mr Randolph, of Virginia, resolved, 'That a committee be appointed to inquire into the existence of an inhuman and illegal traffic of slaves carried on in and through the District of Columbia, and to report whether any, and what measures are necessary for putting a stop to the same.'

It is known, also, sir, that the Legislature of Pennsylvania has within a very few years urged upon Congress the propriety of providing for the abolition of slavery in the District. The House of Assembly of New York, about the same time, I think, passed a similar vote. After these proceedings, Mr President, which were generally known, I think, the country was not at all prepared to find that these petitions would be objected to, on the ground that they asked for the exercise of an authority on the part of Congress, which Congress cannot constitutionally exercise; or, that having been formerly received, the prayer of them, in regard to both objects, would be immediately rejected, without reference to the committee, and without any inquiry.

Now, sir, the propriety, justice, and fitness of any interference of Congress, for either of the purposes stated in the petitions, are the points on which, as it seems to me, it is highly proper for a committee to make a report. The well-disposed and patriotic among these petitioners are entitled to be respectfully answered; and if there be among them others whose motives are less praiseworthy, it is not the part of prudence to give them the advantage which they would derive from a right of complaint that the Senate had acted hastily or summarily on their petitions, without inquiry or consideration.

Let the committee set forth their own views on these points, dispassionately, fully, and candidly. Let the argument be seen and heard; let the People be trusted with it; and I have no doubt that a fair discussion of the subject will produce its proper effect, both in and out of the Senate.

This, sir, would have been, and is the course of proceeding, which appears to me to be prudent and just. The Senate, however, having decided otherwise, by a very large majority, I only say so much on the present occasion, as may suffice to make my own opinions known.

Appointments by the President, by and with the advice and consent of the Senate.

Roger B. Taney, to be Chief Justice of the Supreme Court of the United States.

Philip P. Barbour, to be Associate Justice of the same court.

Amos Kendall, to be Postmaster General.

Robert R. Reid, to be Judge of the United States for East Florida.

J. A Cameron, to be Judge of the United States for West Florida.

James Webb, to be Judge of the United States for South Florida.

John Forsyth, Jr., to be Attorney of the United States, for the Southern District of Alabama.

Thomas W. Oldfield, to be Consul of the United States for Lyons, in France.

Richard P. Waters, to be Consul of the United States for the Island of Zarzibar, in the dominions of the Sultan of Muscat.

Andrew Stevenson, of Virginia, to be Minister to Great Britain.

John H. Eaton, to be Minister to Spain.

Arthur Middleton, to be Secretary of Legation to Spain.

Richard K. Call, to be Governor of Florida, *vice* J. H. Eaton.

MASSACHUSETTS LEGISLATURE.

In Senate, on Wednesday March 16th, the resolve providing for a Geological Survey of the Commonwealth's Lands in Maine, passed in concurrence.

Several bills passed to be enacted and among them a bill to incorporate the N. E. Silk Company.

In the House of Representatives, several petitions were presented, among them, a petition of Josiah Bradlee and others, praying that one half of the tax on Banks may be taken off, was presented and committed.

The use of the Representatives' Hall was granted to the American Institute of Instruction, for the holding of their anniversary meeting.

In the Senate on Thursday, no business of public importance was acted on.

In the House of Representatives, The report of the Committee of investigations on Banks came up, and the question being taken on the acceptance of the report, it was decided in the affirmative. Sent up for concurrence.

The following order was adopted on motion of Mr Sheafe of Lowell:

Ordered, That the Special Joint Committee appointed to investigate the doings of any or all the Banks in the Commonwealth, be instructed to summon before them, at such time and place as they may designate, the President, Directors and Company of the New England Bank, the City Bank, and the State Bank, all in the city of Boston, and the Peoples' Bank in Roxbury, respectively, to show cause, if any they have, why their respective charters should not be declared forfeited and void; and to proceed against each of them according to the provisions of the 17th section, 96th chapter of the statute of the year 1828. Sent up for concurrence.

Mr Ward, of Danvers, from the Committee to whom was referred the petition of William Vans, made a report thereon, concluding that the petitioner have leave to withdraw his petition; and said report was accepted.

In the Senate, on Friday, the order of the House, declaring that further proceedings ought to be had against the New England, City, State, and People's Banks, was adopted in concurrence.

In the House of Representatives, Mr Draper of Spencer, from the Committee on Roads and Bridges, to whom was referred a petition of Francis Bowman and others, and sundry memorials in aid of the same, namely, for leave to build a bridge over Charles River from Cambridge to Boston, reported a reference thereof to the next General Court. On motion of Mr Greene of West Cambridge, the report was recommitted, (by a vote of 315 to 26), with instructions to report a bill in conformity with the prayer of the petitioners.

In the Senate, on Saturday, on motion of Mr Sage, it was ordered, that the Committee on Banks inquire into the expediency of appropriating a part or all of the tax arising to the State by the incorporation of new Banks, and increase of capital of the present Banks, at the present sessions of the Legislature, for the benefit of the Western Rail Road Corporation. Sent down for concurrence. [In the House read, and laid on the table.]

Mr Flint, from the Committee on the Judiciary, reported the bill to regulate the assignment and distribution of the property of insolvent debtors, with amendments, which, with the bill were ordered to be printed.

In the House of Representatives, several bills passed to be engrossed.

In the Senate, on Monday, bills passed to be engrossed;—to establish the following Banks, viz: the Manufacturers', Mechanics', Quincy Stone, Haverill, Attleboro,' North American, East Bridgewater, Essex, Southbridge, Neponset, Farmers' and Mechanics', City (at Lowell), Randolph, Village, Powow River, and Roxbury. Sent down for concurrence. [In the House, read, and ordered to a second reading.]

In the House of Representatives, the bill to abolish Capital Punishment was taken up, and amended, and passed to a third reading—yeas 234, nays 171. [By the Bill as it now stands, the punishment of death is abolished in all cases except murder and arson.]

In the Senate, on Tuesday, several bills passed to be enacted, and among them a bill to establish the city of Salem.

A resolve relating to the sale of Public Lands, was reported, and passed to a second reading.

The following order was adopted.

Ordered, That the Committee on the Judiciary be instructed to bring in a bill, providing that any person committed to any jail in this Commonwealth, on execution for debt, shall be admitted to take the poor debtors' oath, as now by law provided, as soon as three days shall have expired after notice given to the creditor, or his attorney, as now provided by law, if said person be committed within the county of Suffolk; and any person committed to jail on execution for debt, in any other County in the Commonwealth, shall be admitted to take said oath immediately after six days from the time of notice to the creditor, or his attorney, agreeably to the law as now provided.

In the House of Representatives, on motion of Mr Buckingham of Cambridge, it was ordered, that the Bank investigating Committee hold their sittings for the hearings of certain Banks relative to the revocation of their charters, in the Representatives' Chamber; and that the Sergeant-at-Arms be directed to reserve the seats on the floor of the hall for the accommodation of the Legislature, exclusively.—Sent up for concurrence.

The bill to establish the State Bank of Massachusetts (ten millions capital) was read a second time and discussed; but no question was taken.

INTELLIGENCE.

DOMESTIC.

Florida War.—Extract of a letter from an officer in the U. S. Army, dated Fort Drane, March 1st.

'Circumstances which I could not control, prevented my arriving here until the evening of the 25th ultimo, when I learned that General Clinch had the morning before left Fort King to see General Gaines. The next day General Clinch returned here, informing us that General Gaines with 1,000 men, about one half regulars, the rest volunteers from Louisiana, had moved from Fort King, about 8 that morning, (26th) with the design of returning to Tampa Bay, via Withlacooche ee. Upon reaching that river, near an old crossing, while General Gaines and Gen. Smith were reconnoitering the river in person, they were fired upon by the Indians, who were strung along the banks for two miles; a fight ensued across the waters. General Gaines had two killed and several wounded, Lieutenant Izard badly, Captain Saunders, late sutler, and Capt Armstrong, of the U. S. schr Motto. We heard the cannon here for two days'

Yesterday morning an express arrived here from General G. to Gen C. requesting more men, provisions, ammunition &c. We still continue to hear firing, and this morning another express arrived, stating that General G. had entrenched himself while he was preparing boats, bridges, &c. Gen. Gaines writes himself, that yesterday morning, (29th) at 10 o'clock, the Indian force, believed to be about 1500 strong, attacked two sides of his encampment, and approached so near his lines, as to wound men on the opposite line, a distance of 200 yards. The attack lasted two hours, when the enemy was repulsed. Lt. Duncan is among the wounded, 10 in number, and one or two killed in the last attack.

[From the Atlas.]

Better news from Florida. The Jacksonville Courier of the 10th inst. brings us some authentic, and more cheering intelligence from the seat of war. General Clinch, with his forces in conjunction with the Florida militia, has joined Gen Gaines. He reached his camp on the 5th in safety, and the united forces amounted to 2000 men. Gen Gaines made immediate preparations to cross the Withlacoochee, and arranged his boats and floating bridges. He has four twelve pounders, with which to cover his landing on the opposite side of the river. The Indians would make a desperate effort to prevent it.

A Mr Harrison, who left Alachua on the 8th inst. states that on the preceding day cannon were distinctly heard—that Gen Gaines had never shown to the enemy more than 200 men at a time, and that in every instance of an attack, whether by night or day, he was prepared for them, having anticipated the movements of the Seminole Chief. In this way he had made great havoc among the enemy, and killed several hundred of them. Gen. Gaines's loss before Gen Clinch joined him, was 8 killed and 40 wounded. From observation made by Gen. Gaines, the number of Indians is estimated at between two and three thousand.

By some negroes who have escaped to the whites, it is stated that the Indians have fortified themselves on the other side of the river, only four miles distant. Their fortification is made of earth and fascines, and surrounded by a wide moat. This is at Osciola's town, and is their strong hold. General Gaines intends marching for this place, after crossing the river.

An officer in the army, who arrived at Charleston, gives the strongest assurances that there is not the shadow of foundation for the reports respecting a hostile feeling between Gaines and Scott. On the contrary, at the moment of his leaving Picolata, (6th inst.) there was not a man in the army who felt more anxious for the safety and success of Gaines and his brave associates, than Scott himself. It was believed, at the moment of the officer's departure, that Scott would load his horses with ammunition and provisions, and make a forced march for his succor. The greatest fear was that the Indians would disperse before they could be reached.

A voice from the Gallows!!—Crockett and Russell expiated their crimes on a scaffold in the Jail Yard on the day appointed.

Rev. E. T. Taylor, and other religious friends were in their cells engaged in devotional exercises to the time of execution. Just before the fatal hour they were brought together, and confessed they retained no wrong feeling toward each other. They shook hands with a forgiving spirit. Rev. Mr Taylor asked them if they had any complaint to make against the decision of the Jury, in their case, or against the Governor and Council for not pardoning them. They replied that they had none. The verdict was just—there own crime had brought them there, and they fully deserved execution.—We present this fact thus definitely, because a report of a different character is in circulation.[—*Zion's Herald.*

The following is an extract from the original paper in the hand-writing of Crockett in Mr Taylor's possession, as published in the Herald.

Boston Jail, March 15th. 1836.

Under a deep sense of my situation, I write a few lines, which I leave in the hands of Rev. E. T. Taylor. I would leave them to show how I came here. I never was inclined to lie, cheat, or steal for a living; but designed to get it honestly, by labor. And it would have been so to this day, if I had not fallen into bad company. I never was accustomed to crime. My mind has always been far from it; and I never should have been engaged in this, if they had not caught me intoxicated. I knew not what I was about, nor where they were getting me to.

Now I feel the effect of falling into bad company. I would warn my young friends to keep out of it, and NEVER *to drink ardent Spirit.* I consider it the surest weapon a man can use to take his life with, and make him eternally miserable. I would warn you as a dying friend in the name of God, to to abstain from drinking, for 'where rum is in, wit is out;' and the Devil is always ready to aid in doing mischief. He will lead a man into trouble, and then leave him to get out as he can. But, remember you have to pass through the course of law, to get out; and when you are enclosed within walls of stone you will begin to reflect upon past life, and wish you had read your Bible, and attended meetings on the Sabbath, and remained at home evenings with your wives, or at your boarding houses. Then your wives would not have to obtain permission of the Jail Keeper to allow them to converse with you through the little trap door, and weep over you, and return home with broken hearts to say, '*Rum and brandy put our husbands in Jail.*'

Police Court.—James Riley was committed on Tuesday to take his trial at the present term of the Supreme Court, for the murder of George Lowell on Saturday evening last.—Owen O'Neil, who was in company with Riley at the time of the affray, was discharged.

Albany Tunnel.—A bill is now pending before the New York Legislature, authorizing the construction of a Tunnel, under the bed of the Hudson river, opposite to the City of Albany.

Gov. Ritner's Veto.—Both branches of the Legislature of Pennsylvania have passed the bill to increase the capital stock of the Girard Bank, notwithstanding the veto of Gov. Ritner, by a majority of more than two thirds. The vote in the Senate, on passing the bill notwithstanding the Governor's objections, was 24 to 6, and of the House 61 to 26.

Asylum for the Insane, N. H.—Mr Henry Goddard, a native of Portsmouth N. H. thus writes to one of the committee of Portsmouth who have called a meeting of the citizens to take measures for the establishment of a State Lunatic Hospital.

'If on coming together as you suggest, it should be thought advisable to prosecute the design of founding an Insane Hospital in the State of New Hampshire, you may consider me a subscriber for a Thousand Dollars, payable in April of next year, providing the sum you may think you need, shall be obtained during any previous term you may propose.'

FOREIGN.

English and French papers have been received to the 13th of Feb.

Great Britain. There is nothing of interest from this kingdom. The address of the Commons in answer to the King's speech was carried up on the 6th. An amendment to the address was moved in the House of Lord, by the Duke of Wellington, and in the House of Commons by Sir Robert Peel. In the latter it was made the test of strength, and showed an increase of 20 to the Ministerial majority. The amendment related to the reform of corporations in Ireland.

London, Feb. 10.—Our readers were yesterday put in possession of what some of them at least were not wholly unprepared for—namely, a message, if not of a directly hostile, certainly of an angry nature, from the President to both Houses of Congress, on the subject of their relations with France. Angry, however, as is the message, and prompt and peremptory its recommendations to Congress, of measures proceeding very near that point which determines the limits between peace or war, we have no idea that war will be the result of it. In fact, a conglomeration of more petty and more puerile circumstances, alleged, on one side particularly, as grounds whereon to force two civilized countries into battle, is not, we think, to be found in modern history.

Congress has still to consider and decide upon the various questions connected with this critical state of things, which will require some weeks at least, so that in the meanwhile, the pacific impresssion produced in France by the President's former message will have been made known in America, and the offer of English meditation, as accepted by the French Government, will terminate, we hope and trust, all sinister prospects of national collision, between Powers whose first interest is peace.—*London Times.*

The commissioners appointed to choose a plan for the two Houses of parliament, had selected four from among the ninety seven submitted to them, and awarded fifteen hundred pounds to the architect who gave in the best of these, and five hundred pounds to each of the others.

France. The French Ministers have all resigned, on account of the chamber of deputies having refused to postpone the consideration of the proposition for the reduction of the five per cents.

Nothing authentic was known, touching the formation of the cabinet, on the 13th.

The trial of Fieschi and his fellow prisoners was still in progress. The general impression was that Fieschi, Pepin, and Morey would be found guilty and condemned to death; that Boireau would be let off with some minor punishment, and that Bescher would be acquitted.

Intelligence of the special message having been sent to Congress, was received in Paris on the 10th of February, and caused a considerable depression of the funds. It was thought not improbable that it would have some effect on the formation of the cabinet, and even the re-establishment of the late ministers was considered by no means impossible.

Spain. A letter from Barcelona, dated Jan., 28, states that Mina, the captain general, had been compelled to fly for his life, and seek refuge in a fortified place, a furious mob having arisen against him with shouts of 'Death to Mina.' The cause is said to be his ferocious and cruel treatment of his prisoners. This seems rather strange, when we consider that this same mob, but a few days before, was engaged in murdering all the prisoners it could lay its hands on.

Advices from Madrid were to the first of February. All was tranquil there. General Cordova had broken up his encampment near Vittoria, and marched towards Madrid, but for what purpose was not known. The English auxiliaries are said to be suffering much from fever, which carried many of them off.

Italy. The winter is very severe in all Italy. Great injury has been done to the olive trees and others, and it is said that in the Alban mountains the fruit laid up in the houses is frozen. The mails are very much impeded by the snow in the north of Italy, and even in our mountains.

BOOK AND PAMPHLET SOCIETY.

Persons who may be in want of Unitarian Tracts and Publications for distribution, are informed that they can be supplied gratis, on application to the Treasurer of the above named Society, at 141 Washington St., up stairs. The Depository is supplied with most of the leading publications of the American Unitarian Association, besides various other treatises intended to defend and illustrate the doctrines and views of Liberal Christians. Friends at a distance who may write for them will be promptly supplied. tf

NOTICE.

The Appeal by Rev. J. S. C. Abbott, in behalf of the 'Samaritan Asylum for Indigent Children,' which was recently delivered before a large audience, in Rev. Mr Blagden's meeting-house—will be repeated (by request) on Sabbath evening next at the *Old South.*

Services to commence at 7 o'clock. A collection will be taken up in aid of the Institution.

The public generally are invited to attend.

NOTICE.

A meeting of the Massachusetts Peace Society, will be held at the Baptist church in Federal street on Tuesday evening next at half past 7 o'clock, when addresses will be made by several gentlemen. The public are respectfully invited to attend.

WILLIAM BRIGHAM, *Recording Sec'ry.*

MARRIAGES.

In this city, on Sunday evening, by Rev. Mr Himes, Mr Dexter H. Chamberlain to Mrs Sarah M. Wallace.

On Monday evening, by Rev. Dr Wainwright, Mr Wm Edestrom to Miss Jane Georgiana Cassidy, of Halifax, N. S.

Mr Samuel Johnson to Mrs Martha Larey; Mr John Gardner to Miss Abigail Littlefield.

In Waltham, Mr Calvin Moulton to Miss Ann Maria Bradlee.

In Dorchester, Mr Frederick A. Wenthworth, of this city, to Miss Sophia Leeds, of D.

In East Bridgewater, Mr Wm Porter, of Waltham, to Miss Frances, daughter of Ezra Kingman, Esq.

DEATHS.

In this city, Mrs Emeline Augusta, wife of Mr Saml. Hanson, 27.

On Sunday, Mrs Susannah Spear, 52.

On Saturday last, universally beloved and respected, Thomas Perkins, Esq. 73.

On Monday last, Mrs Margaret Dawes, widow of the late Judge Dawes, 75.

In Roxbury, 15th inst. Mrs Hannah, wife of Mr Chas. Parker, 46.

In Dorchester, 14th inst. John D. Howard, Esq. 77.

In Watertown, 19th inst. widow Mary Jackson, 83.

In West Needham, on Saturday morning last, Mrs Lydia relict of the late Mr Josiah Bradlee, of this city 75

In Marlboro,' 12th inst. Mr Ithamar Brigham, 77.

Deaths in this city last week, 34; males 19, females 15.

BOARDING SCHOOL IN WALTHAM.

THE next Term of this Institution will commence April 19th, and continue eighteen weeks. The Male Department is under the particular care of the Principal, and the Female, that of Miss Ann M. Whiting—a Lady possessed, in a superior degree, of the requisite qualifications for a Teacher. Pupils can receive instructions, besides the English branches, in the Latin, Greek, French, Italian and German languages; also instructions on the Piano by a competent teacher.

The Subscriber, believing as many do, in the great advantages of Manual Labor connected with Mental Education, has made the necessary arrangements for making his school, in part, a Manual Labor School; not, however, to interfere with the pupil's regular course of study, but as a kind of recreation and amusement for his leisure hours. Those who wish it will have a portion of land given them to cultivate, the profits of which will go towards defraying their expenses. A Workshop is also provided for the Mechanic Arts.

Reference is permitted to Rev. Dr Parkman.

Waltham, March 19th LEWIS SMITH.

AN INSTRUCTOR IS WANTED

FOR a private school with a limited number of pupils, in which English and classical studies will be pursued.

One who has experienced and can furnish good recommendations will receive a liberal compensation.

Written applications may be directed to either of the subscribers until April 10th.

Z. F. SILSBEE,
R. S. ROGERS,
F. PEABODY,
J. C. LEE.

Salem, March 21st. m 26 3w

THE LEXINGTON BOARDING SCHOOL

AND Private Academy will be ready for the reception of an increased number of lads and young ladies early in April ensuing. Instruction of the most improved kind is given in all the higher English branches, the Latin, Greek and French languages, and Drawing. Tuition from 4 to 6 dollars per quarter; board from $2, to $2 25 per week. Gentlemen are invited to call and examine the School and its accommodations; or to inquire of Benjamin Muzzey, Esq. or Gen. S. Chandler, Lexington, or of Mr Enoch Hobart or H. J. Howe, Esq. Boston.

TIMO. P. ROPES, *Principal.*

Lexington, March 21st, 1836. m 26 3t

SPLENDID ENGLISH BOOKS.

THIS day received by JAMES MUNROE & Co. an invoice of English Books, fine editions and in rich bindings, among which are the following:—

Lewis's Sketches and Drawings of Alhambra, folio.
Brockedon's Illustrations of the Passes of the Alps, 2 vols royal 8vo
Northern Tourist; consisting of 73 views of lake and mountain scenery, royal 8vo
Milton's Poetical Works, edited by Sir Egerton Brydges, with Turner's Illustrations, 6 vols, 12mo.
Martin's Milton, royal 8vo richly embossed.
Milton's whole works, royal 8vo complete in one vol
Waverly Portraits, 8vo richly embossed
Rogers's Italy, " " "
" Poems, " " "
Bulwer's Pilgrims of the Rhine, illustrated, royal 8vo, Turkey gilt.
Gell's Pompeiana. 2 vols, royal 8vo.
Book of Gems, edited by S. C. Hall, with illustrations, royal 8vo
National History, and Views of London and its Environs, from original drawings by eminent Artists; edited by C. F. Partington, 2 vols, 8vo
Gray's Elegy, illustrated, 8vo
Boswell's Johnson, 3 vols 12mo
Curiosities of Literature, 6 vols, 12mo
Southey's Works and Life of Cowper, 1st vol 12mo
Lewis on Chess, 12mo
Angler's Souvenir, 12mo
Miller's Scenes and Legends of the North of Scotland, 12mo
Land and Sea Tales, with illustrations, by Cruikshank, 12mo
Naturalist's Library, 10 vols, 12mo
Chambers's Scottish Biography, 4 vols, 8vo
Symmon's Shakspeare, 10 vols, 12mo cloth
Whittock's Drawing Book
Child's Elementary Drawing Book
Juvenile Landscape Drawing Book
Gallery of Portraits, 2 vols, 8vo
Portrait Gallery of Distinguished Females, 8vo. Nos 1 to 24
Heath's Gallery of British Engravings, 8vo, Nos. 1 to 18
Views in the Tyrol, 8vo Nos. 1 to 9
Watering Places of Great Britain.
Lancashire Illustrated.
Retzsch's Fancies.
" Illustrations of Shakspeare, Goethe and Schiller
Juvenile Scrap Book, 8vo
Book of Science, 2 vols
Book of Christmas
Main's Popular Botany
Flora and Thalia, or Gems of Flowers and Poetry, with splendid colored engravings
Sharpe's Diamond Dictionary, with decorations, 64mo
Scott's Poetical Works, 18mo
Dolby's Shakspearian Dictionary.
Garland of Love
Economy of Human Life
Juvenile Pianist
Baines on the Cotton Manufacture
Hughes's Summaries of the Sermons and Discourses of the most eminent English Divines, parts 1 to 3, 8vo
Hahn's Hebrew Bible
Locke and Dodd's Common Place Book to the Bible.
Finden's Illustration of Byron, royal 8vo, richly embossed
Finden's Illustration of Byron, 4to, richly embossed
Byron Gallery, 8vo, richly embossed
English Bibles, various sizes, richly embossed, &c.
m 26 134 Washington street.

NEW BOOKS.

GILBERT GURNEY, by the author of Sayings and Doings, in 2 vols.

Impressions of America, by Tyrone Power, 2 vols.

Practical Phrenology, by Silas Jones—the method adopted by Mr Jones is that of analysis and synthesis, which tends to keep out of view the common error, that individual organs, necessarily manifest distinct traits character.

Corrected Proofs, by H. H. Weld. The Tales, Sketches, &c. here collected are selections from the contributions of the author to different works for several years.

Select works of J. S. Knowles, consisting of his most popular works, with a notice of his Life and writings.

The Carpenter's Children—a New England Tale.

A Narrative of the wreck of the ship Mentor on the Pelew Islands in 1832, with an account of the sufferings of Holden and Nute among the barbarians of Lord North's Island.

For sale at No. 147 Washington st. by Otis, Broaders & Co.

RE-PUBLICATION of Blackwood's and the Metropolitan Magazines.

Blackwood's Magazine is republished in a superior style of execution, fully equal to the original and is an exact copy of the same in every particular. The price is $5 per annum. The Metropolitan is republished entire with the exception of the appendix. Its price is $4 per annum. When taken together the price of the two works will be put $8 per annum.—Mail subscribers must in all cases pay in advance. The publisher and his agents reserve to themselves the right of collecting from all others at such times as they may think proper.

The importation price of these Journals is for Blackwood about $9; and for the Metropolitan about $11. They are here offered in a style equally neat and attractive, for less than half these sums. To those individuals who suppose that the price is still disproportionate to the price of the re-publication of the Reviews issued by the same publisher, it may be suggested that the Reviews are each of them Quarterly publications, and that these Magazines are issued monthly and that a number of the Magazines on an average contain three-fourths of the amount of matter that a number of the Reviews do. Consequently they are cheaper than the Republication of Reviews, the publisher relying on the more extended sale, which they will probably obtain, for a proportionate profit. OTIS, BROADERS & Co.

m 26 147 Washington street.

SHAW'S ARCHITECT.

MARSH, CAPEN & LYON, 133 Washington st. have just published the fourth edition of Shaw's Civil Architecture, revised and improved. This is an excellent work, containing 101 copper plate engravings, and worthy the attention of Mechanics generally. tf m19

ALLEN'S QUESTIONS for Sunday Schools. For sale By OTIS, BROADERS & Co. 147 Washington st. m26

MISS MARTINEAU'S MISCELLANIES, for sale By OTIS, BROADERS & Co 147 Washington st. m26

PENCILLINGS BY THE WAY. By N. P. Willis. In two vols.

Just received by JAMES MUNROE & Co. Boston Bookstore 134 Washington St. m26

LIBERAL PREACHER.

JUST Published by DAVID REED, 147 Washington st. the Liberal Preacher for January, 1836 containig a Sermon by Rev. Ezra S. Gannett, of

POETRY.

FOR THE REGISTER AND OBSERVER.

WATCH UNTO PRAYER.—1 Pet. iv. 7.

Watch unto prayer!—temptation's hour
Comes on with giant stride;
Oh win thou strength, seek heavenly power,
To stem the rushing tide:
Forsake the erring world, and cleave to him alone
Whose free and boundless grace doth for all sins atone.

Watch unto prayer!—and in the time
Of grief, and woe, and strife,
Look up to God,—the Almighty, thine
In death, alike, as life:
For he, the All-merciful, will condescend,
And thou shalt find in him an ever-present friend.

Watch unto prayer!—that gift to find,
(The Savior's rich bequest,)
That unbought gift to humankind
By which all souls are blest:—
The all-conquering prayer of earnest faith prevails,—
And peace is thine,—and trust, which never fails.

Extract from a Poem, entitled 'New England Emigration Westward;' delivered before the Phi Beta Kappa Society, Cambridge, Mass., Sept 27th, 1835—by Ephraim Peabody. Published in the Western Messenger.

THE EMOTIONS OF EMIGRANT PARENTS ON THE DEATH OF A SON.

Frantic, the mother's sobs gush forth,—not so
The father's;—he not yet hath felt the blow—
But calmly on the monumental sleep
Of that sole child so dear, can look, nor weep—
With his own hand can decently compose
Its limbs—kneel with his wife amidst their woes,
And utter prayers resigned and calm;—then goes,—
No neighbor near to give his needful aid—
Into the neighboring forest with his spade,
And 'neath an ancient tree—a lonely place—
He digs his infant's grave with tearless face.

Long leagues of pathless wilderness between
Them and their nearest neighbors intervene.
No funeral train follows the early dead;
By parent hands the body must be laid
In its lone grave.—The father's hand must throw
The earth upon the coffin laid below.
With clasping hands they kneel above their child
And pray that God may make them reconciled.—
'Thy will be done.'—Alas! the father's heart
Knew not how deep had struck the fatal dart.
In vain would he suppress them—sobs will choke
His struggling words—his human strength is broke.

At the volcanic anguish that outgushed
From one so self-sustained and stern,
From one so little apt to mourn,
With outward grief, the mother's grief was hushed.
Slowly his thoughts and feelings ever moved,
Till all was o'er he knew not how he loved.
But now the immeasurable sorrow rolled,
A deluge o'er him—dark and uncontrolled.
His child—his sole and only—is it gone?
One thought is in his heart—my son!—my son!
Would I had died for thee, beloved one!
Till now he knew not how the day was cheered
By his child's presence—how his home endeared—
How every childish tone and playful wile
Sunk on his soul like heaven's own blessed smile.

Break! break! thou father's heart!
He shall climb thy knee no more;
Break! break, thou father's heart!
For thou shalt see his face of glee no more.
And watching when thy task is done,
From the far cottage door
With bounding feet he comes to meet
His father's steps no more.

Oh no! not so;—from heaven's far heights
Looks down its living face,
With outstretched arms that seem to seek,
Once more his close embrace.
And faith looks up with unsealed eye,
To blessed mansions o'er
The opened sky—where the loved shall die
And the living weep no more.

But where the faith is true, though feeble, God
Will help his children to sustain their load.
Ere the disciple sink within the wave,
A bright, strong, heavenly arm is stretched to save.

MISCELLANEOUS.

MOZART.

It happened that Mozart was sitting one fine morning in his bed, his writing before him, when his young wife entered to inform him that a very unmusical being, the butcher, was down stairs with his bill. Mozart, who had been for some time composing one of his greatest operas—the immortal Cleminza di Tito—was just arranging in fancy, one of the most beautiful airs. He neither heard nor saw his wife. She, a lovely kind soul, of rather practical views, who had been shortly before married to the young artist, stood waiting for a while, repeating her information; but no answer followed her words. Seizing him by the elbow, she began to repeat the butcher's account. Mozart was writing without intermission; he feeling however his arm touched, and hearing sounds whose tenor seemed not to correspond with the harmonious notes of his soul, he shut his ears with his left hand, writing with the right as quickly as the notes could be scribbled. A second shake of his wife followed; Mozart, growing impetuous, seized his walking stick, and his wife, alarmed at so strange an intimation, hastened to the door. The whole had passed without Mozart being in the least conscious of it. She ran down stairs with tears in her eyes, telling the butcher that her husband could not be spoken to, and that he must come another time. But the man of blood was not so easily daunted; he must have his bill settled and speak with M. himself, or he would not send another ounce of meat. He ascended the stairs. Mozart, distinctly conscious that something had passed in his presence, had continued pouring the effusions of his phantasy on paper, when the heavy footsteps ascended the hall. His stick was still in his hand. Without turning his eyes from the scrap, he held the stick against the door, to keep out the intruders. But the steps were approaching. Mozart, more anxious, hurried as fast as he could, when a rap at the door demanded permission to enter. The beautiful effusion was in danger of being lost. The affrighted composer cast a fugitive glance at the stick: *it was too short.* With an anxiety bordering on phrensy, he looked round his room, and a pole behind a curtain caught his eye; this he seized, holding it with all his might against the door,—writing like fury all the while. The knob was turned, and the pole withstood the first effort. A pause succeeded; words were heard on the staircase, and the intruders renewed their efforts a second time. The strength of the composer seemed to increase with his anxiety. Large drops of perspiration stood on his forehead. Stemming the pole against the left breast, with the force of despair he still kept out his visiters: he succeeded but for a moment—it was a precious moment—the delightful air was poured on the paper—it was saved!

Such had been the anxiety, fear and despair of the composer, so intense his feelings, that his bodily strength was not equal to stand the powerful efforts of his soul. Scarcely were his effusions arranged, when his strength left him,—the pole dropped from his hands, and he fell back on his pillow exhausted. The door opened, and his wife with the formidable butcher entered. Pale, unconscious of every thing, the son of Euterpe lay on his bed, his forehead bathed in cold sweat. The wife, terror-struck at the sight, rushed to her beloved husband; she raised his forehead—embraced him—when his eyes opened and looking round with surprise, they fell upon the invaluable scrap still before him.

'Mr Mozart,' said the butcher.

'Halt, halt,' cried the composer, seizing the manuscript, and leaping at the same time out of bed, and hurrying towards the piano-forte. Down he sat, and the most delightful air that was ever heard, resounded from the instrument. The eyes of his wife, and even of the butcher, began to moisten. Mozart finished the tune, rose again, and, running to his writing desk, he filled out what was wanting.

'Well, Mr Mozart,' said the butcher, when the artist had finished, 'you know I am to marry.'

'No, I do not,' said M., who had somewhat recovered from his musical trance.

'Well, then, you know it now, and you also know that you owe me money for meat.'

'I do,' said M. with a sigh.

'Mever mind,' said the man, under whose blood-stained coat beat a feeling heart; 'just make a fine waltz for my marriage ball, and I will cancel the debt, and let you have meat for a whole year to come.'

'It is a bargain,' cried the lively and gifted M., and down he sat, and a waltz was elicited from the instrument: such a waltz as never before had set the dance-loving butcher's feet in motion.

'Meat for one year did I say?' exclaimed the enraptured tradesman; 'no, one hundred ducats you shall have for this waltz; but I want it with trumpets, and hornpipes, and fiddles—you know best—and soon too.'

'You shall have it so,' said M., who scarcely trusted his ears, 'and in one hour you may send for it.'

The liberal minded butcher retired. In an hour the waltz was set in full orchestra music. The butcher had returned, delighted with the music, and M. with his hundred ducats,—a sum more splendid than he ever received from the emperor (of Germany,) for the greatest of his operas.

It is to this incident the lovers of harmony are indebted for one of the most charming trifles, the celebrated oxen waltz, a piece of music still unrivalled.

ANECDOTE OF MURAT.

The following anecdote respecting Murat is quite an interesting one. It was related to the writer by the Countess of Lipona, the widow of that distinguished man, and is in substance as follows:—

When Italy was French, a mutiny broke out in one of the French regiments in the garrison at Leghorn. On receiving intelligence of it, Napoleon was highly enraged, and gave orders to Murat to make an example of the offenders by a severe punishment. When he arrived at Leghorn the revolt was soon suppressed, but the Regiment was ordered to parade, and was told by Murat that he had orders from the Emperor to punish, and that he would do it. The soldiers cast themselves at his feet and implored mercy, but the General appeared to be inexorable and declared that he would have one out of every ten men shot. This declaration occasioned great consternation, and the Regiment, officers and all, sent a deputation to the General saying that they would all be willing to lose their lives in the next battle, under the eyes of the Emperor, if he would spare them. This appeal produced an apparent change in the determination of the General. He never intended to be as severe as he had threatened, and but for the orders of Napoleon, would have pardoned all the offenders. His sentence was now modified so far as to demand the execution of three soldiers, and the victims were accordingly designated, and separated from the rest.

In the course of the night Murat sent for the unfortunate men and told them that they were to be shot on the next day. Upon this intelligence they fell at his feet, not to ask for their lives, but to ask his forgiveness. Just however as they were leaving him, the following dialogue ensued:—

MURAT.—Stop. If I give you your lives will you be honest fellows?

SOLDIERS.—No. We wish to die; we deserve death; it would be right that we should be shot.

MURAT.—And what if I dont choose to shoot you! Why do you wish to die, when I wish you to live? I have never shed blood except on the day of battle—I have never given orders to fire but upon enemies;—I will not give them against you, who are my brothers—who are Frenchmen, although you have been very culpable.

The story then goes on to say, that it was necessary to conceal this pardon from Napoleon, and to impress the rest of the troops by an example, it was agreed between the parties, that at twilight the next evening, there was to be a sham execution. The muskets were to have nothing but wads in them, and the soldiers were to fall as if dead, and to be carried off by persons in the secret, to a cemetery where they were to put on sailor's clothes, preparatory to embarking in an American vessel for New Orleans, with a thousand francs a-piece in their pockets. The whole of the plan was carried into execution, and the Countess stated that Napoleon was never made acquainted with the transaction.

So far for the story of the Countess. The sequel was related to the writer at a subsequent period at Rome, by a person who had been intimate in the Imperial family.

A French gentleman who was travelling in Louisiana, in the year 1831, was overtaken by a shower, and took shelter in a farm house, which he was surprised to find well furnished with pictures of the most celebrated French battles, and where he found an old French lady, to whom he introduced himself as a stranger. The lady asked him if he was a Frenchman, and he replied that he was, and that he had relations in that very room. Soon after, the son of the lady, who was the proprietor of the farm came in, and upon seeing the stranger, he was forcibly struck with his appearance, and in the polite manner so natural to a Frenchman, even of the most humble class, asked his name. The stranger refused to tell it for a time, but in a short period a denouement took place, by which it appeared that the farmer was one of the soldiers whose life had been so humanely spared by Murat, and the stranger was no less a person than Achilly Murat the son of his benefactor, to whom the soldier related the incidents which had brought him to America, and mentioned that his two comrades had died at New York about two years before.

DEATH OF LUTHER.

[Translated for the Vermont Chronicle.]

Luther had gone to Eisleben, on the 28th of January 1546, to perform the perplexing task of reconciling the Counts Mansfield, and although then very ill, he assisted at the conferences till the 17th of February. He also preached four times, and revised the ecclesiastical regulations of the Count Mansfield. On the 17th he was so sick that the Counts begged him not to go out. At supper he spoke much of his approaching death, and on some one's asking, if we should know each other in the other world, he answered that he thought so. On retiring to his chamber with Master Celius and his two sons, he went to the window, and remained there a long time in prayer. He then said to Aurifaber who had just arrived, 'I am very weak, and my pains increase.' Some medicine was administered, and they endeavored to warm him by friction. He spoke a few words to Count Albrecht who had come in, and then placed himself on his bed, saying, 'If I could only sleep for a little half-hour, I think it would relieve me.' He then slept, and did not wake for an hour and a half, near eleven o'clock. On awaking, he said to his attendants, 'Here you are, still sitting by me; do you not wish to rest yourselves?' He then began to pray fervently saying, In manus tuas commendo spiritum meum; redemisti me, Domine, Deus veritatis, (Into thy hands I commit my spirit; thou hast redeemed me, O Lord, God of truth.) He then said to those present, 'Pray all of you, my friends, for the Gospel of our Lord, that its reign may be extended, for the Council of Trent and the Pope threaten it greatly.' He then slept nearly an hour, and when he awaked, Dr Jonas asked him how he felt. 'O my God, said he, I am very ill. I think, my dear Jonas, that I shall die here at Eisleben where I was born.' He walked a little in his chamber, and then returned to his bed where they covered him with pillows. Two physicians and the Count with his wife then arrived. Luther said to them, 'I am dying, I shall die here at Eisleben!' Dr Jonas expressed a hope that the perspiration would relieve him, he said, 'No my dear Jonas, this is a cold and dry sweat; the pain increases.' He then began to pray, 'O my father, he said; God of our Lord Jesus Christ, thou who art the Father of all consolation, I thank thee that thou hast made me to know thy well beloved Son, on whom I have believed, whom I have preached and confessed, whom I have loved and praised, and whom the Pope and the wicked persecute. I commend my soul to thee, O Lord Jesus Christ. I shall quit this earthly body, I shall be taken away from this life, but I know that I shall dwell eternally with thee.' He then repeated three times;—In manus tuas commendo spiritum meum; redemisti me, Domine, Deus veritatis. Suddenly he closed his eyes and fainted. Count Albrecht and his wife with the physicians endeavored to restore him to life, and succeeded with difficulty. Dr Jonas then said to him,—'Rev. Father, do you die firm in the faith which you have taught?' He answered by a distinct yes, and again fell asleep. Soon he grew pale, became cold, drew one deep breath, and died. His body was carried in a leaden coffin to Wittemburgh, where it was interred the 22d day of February with the highest honors. He lies in the church of the chateau beneath the pulpit.

[From Brougham's Discourse on Natural Theology.]

PHENOMENA OF DREAMS.

The bodily functions are in part suspended during sleep, that is, all those which depend upon volition. The senses, however, retain a portion of their acuteness—and those of touch and hearing, especially, may be affected without awakening the sleeper. The consequence of the cessation which takes place of all communication of ideas through the senses, is, that the action of mind, and above all, of those powers connected with the imagination, becomes much more vigorous and uninterrupted. This is shown in two ways—first, by the celerity with which any impression upon the senses, strong enough to be felt without awakening, is caught up and made the ground work of a new train of ideas, the mind instantly accommodating itself to the suggestions of the impression, and making all its thoughts chime in with that; and secondly, by the prodigious long suggestions of images that pass through the mind, with perfect distinctness and liveliness, in an instant of time.

The facts upon this subject are numerous, and of undeniable certainty, because of daily occurrence.—Every one knows the effect of a bottle of hot water applied during sleep to the soles of the feet; you instantly dream of walking over hot mould of ashes, or stream of lava, or having your feet burnt by coming too near the fire. But the effect of falling asleep in a stream of cold air, as in an open carriage, varies the experiment in a very interesting, and indeed instructive manner. You will instantly dream that the wind begins to blow, of being upon some exposed point, and anxious for shelter, but unable to reach it; then you are on the deck of a ship, suffering from the gale—you run behind a sail for shelter and the wind changes so that it blows upon you—you are driven to the cabin, but the ladder is removed or the door locked. Presently you are on shore, in a house with the windows open, endeavoring to shut them in vain; or, seeing a smith's forge, you are attracted by its fire, and suddenly a hundred bellows play upon it, and extinguish it in an instant, but fill the whole smithy with their blast, till you are cold as on the road. If you from time to time awake, the moment you fail to sleep again, the same course of dreaming succeeds in the greatest variety of changes that can be rung on our own thoughts.

But if the rapidity of these changes, and of the successions of ideas, cannot be ascertained by this experiment; it is most satisfactorily proved by another. Let any one who is extremely overpowered by drowsiness—as after sitting up all night and sleeping none the next day—lie down to dictate; he will find himself falling to sleep after uttering a few words, and he will be awakened by the person who writes repeating the last words, to show that he has written the whole; not above five or six seconds may elapse, and the sleeper will find it at first quite impossible to believe that he has not been asleep for hours, and will chide his amanuensis for having fallen asleep over his words so great apparently will be the length of the dream which he has dreamed, extending through half a life. This experiment is easily tried; again and again the sleeper will find his endless dreams renewed; and he will always be able to tell in how short a time he must have performed it. For suppose eight or ten seconds required to write the four or five words dictated, sleep could hardly begin in less than four or five seconds after the effort of pronouncing the sentence; so that, at the utmost, not more than four or five seconds can have been spent in sleep. But, indeed the greater probability is that not above a single second can have been so passed; for a writer can easily finish two words in a second; and suppose he has to write four, and half the time is consumed in falling asleep, one second only is the duration of a dream, which yet seems to last for years, so numerous are the images that compose it.

[From the Essex North Register.]

CURIOUS.

We suppose it is known to most of our readers, that there is a bird called the *Cross-bill*, on account of the fact, that the extremities of its beak *cross* each other. It is an instance of defect of adaptation, as has been alleged by those, 'who charge God foolishly.' The ingenuity and research of Dr Paley even, did not enable him to give a good and satisfactory answer to this allegation. It remained for aught we know to the contrary, for a naturalist in our own county, [Mr Oakes of Ipswich,] to make the full discovery of the use of such a formation of the beak of this bird. We heard him in a lecture give an account somewhat like the following. Being out one day in quest of some new variety of bird, he shot at one upon a pine tree, and having broken its wing, it fell into his possession, and proved to be the cross-bill. He immediately resolved to find out if possible, what was the substance on which it fed, and the use of such peculiar conformation of the mouth. On presenting to it various substances, he found it unable to pick them up, and after many vain efforts to find a substance which it could or would eat, he almost despaired of succeeding, and feared the bird must die of starvation.

He suddenly bethought him however, that the bird was found on a *pine* tree. He brought therefore some of the seeds of the pine, (i. e. burs some four inches long, composed of scales,) and laid them before the almost famished bird, when immediately he put his peculiar apparatus into successful operation, and gave indication that *he felt himself at home.* He thrust his closed beak between the scales, then opened his mouth, so that the scales were so far distended as to loosen the *real seed*, which has a thin dry membrance attached to it, to serve as a *wing* to favor its wide circulation. With his slimy tongue which stuck to this membrane, he drew the seed into his mouth, and then withdrew his beak.—But how should he swallow the seed with this husky membrane attached to it? This difficulty he removed in the following manner.—With much dexterity he turned the seed so as to place the membrane between the *crossed* part of his beak, which he used as a pair of scissors, and trimmed his seed to his own liking, and swallowed it. All this was done with so much facility that he very soon satisfied his hunger. This one fact is worth a fortune to the naturalist, and demonstrates to the humble believer in the Supreme Being, that it is the height of presumption for any man to allege that any thing is made in vain. 'Not a sparrow falls to the ground without his notice;' not a bird is fed without his all-wise provision for it.

POPISH MIRACLES.—A decree of his Holiness the Pope was published on the 13th of September, declaring that satisfactory evidences had been given of the performance of two miracles of the third order, through the intercession of the blessed Francis de Hieromy, Priest of the Society of Jesus: the first, the instantaneous and perfect cure of Cajetan Santoro, who had an inveterate and incurable ulcer on the right leg; the second, the perfect and instantaneous cure of an *exchylosis*, after a long ulcer produced by combustion, with caries of the bone, in the person of an epileptic woman, Maria Joseph Greco.—*Cath. Her.*

POMPEII.—Prof. Zahu announces a rich discovery made in the excavations of Pompeii, lately. In the house of Strada di Mercurio, that of Meleager, a building of small importance, although decorated with subjects of Narcissus and Endymion painted on the wall, he found fourteen silver vessels and a quantity of coin, among which were 29 gold pieces of the first Empire; also two silver vases, five inches in diameter, ornamented with cupids and centaurs, with rustic and Bacchanalian emblems.

LIFE PROLONGED BY CIVILIZATION.—If we collect England, Germany, and France in one group, we find that the average term of mortality which, in that great populous region, was formerly one in 30 people annually, is not at present more than one in 38. This difference reduces the number of deaths throughout these countries from 1,900,000, to less than 1,200,000; and 700,000 lives, or one in 38 annually, owe their preservation to the social ameliorations effected in the three countries of western Europe, whose efforts to obtain this object have been attended with the greatest success.—*Paris Advertiser.*

SWEDENBORG, THE ORIGINAL PHRENOLOGIST.—A Biography of Swedenborg was published at Copenhagen, in 1806, along with some extracts from his writings. It is shown by this work that the distinguished Swede, about fifty years previous to Dr Gall's theory entertained a similar opinion. The following are the words of Swedenborg:

'Every man that is born, has a disposition to all kinds of evil, which must be checked by education, and as far as possible rooted out.—This is first to be attempted by correction and punishment, then by good society and example, which leads to imitation, and at last good is secured upon a true and religious root. When these conditions are all observed, *it is indicated by a beautiful skull of the individual.* On the contrary, should the education be neglected, or no sudden misfortune nor opposition hinder the first out breaking of evil or disorder, the evil afterwards becomes habit, and produces peculiar wishes, both in design and practice, *which causes the formation of a badly shaped skull.* The cause of the difference of skulls in such cases, is this—the peculiar distinctiveness of man, *Will* and *Understanding*, have their seats in the brain, which is excited by the fleeting desires of the will, and the ideas of the intellect. Near the various spots where these irritations produce their effects, this or that part of the brain is called into a greater or less degree of activity, and *forms along itself corresponding parts of skull.*'

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From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

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